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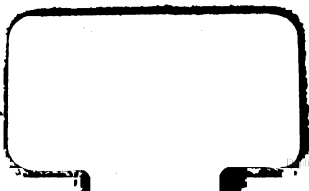
THE
IMPROVED READER,
FOR THE USE OF SCHOOLS.

—
THE EAGLE



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Chas. L. ...

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FRONTISPIECE.

OLD RUTH.



Poor old Ruth comes down the steep hill with slow steps. She is weak with age, her face is pale, and her hair is grown quite grey. How cold she looks! Her gown is thin and old; she has worn it a long time, and she has not got a cloak to keep her warm. PAGE 14.

SECONDARY LESSONS,
OR THE
IMPROVED READER:

INTENDED AS A SEQUEL

TO THE
FRANKLIN PRIMER.

BY
A. FRIEND OF YOUTH.

Samuel Willard

I would rather speak five words with my understanding, than ten thousand words in an unknown tongue.—PAUL.

THIRTY-THIRD EDITION.

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DISTRICT OF MASSACHUSETTS, to wit:

DISTRICT CLERK'S OFFICE

BE IT REMEMBERED, that on the twenty-eighth day of August, A. D. 1837, in the fifty-second year of the Independence of the UNITED STATES OF AMERICA, *Ansel Phelps*, of the said district, has deposited in this office the title of a Book the right whereof he claims as Proprietor, in the words following, *to wit* :

"Secondary Lessons, or the Improved Reader ; intended as a sequel to the Franklin Primer, by a Friend of Youth.

"I would rather speak five words with my understanding, than ten thousand words in an unknown tongue."—PAUL."

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned ;" and also to an act entitled "An act supplementary to an act, entitled, an act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies, during the times therein mentioned ; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JOHN W. DAVIS,

Clerk of the District of Massachusetts.

PREFACE.

NEARLY two thousand years ago it was remarked, and the observation is frequently repeated, that 'among all the arts there is a common bond;' such a connexion, that an acquaintance with one, facilitates an acquaintance with every other. The author of this little work goes farther, and is ready to maintain that all the sciences and arts are so identical in their nature and circumstances, that with a few slight diversities, all are to be taught and practised in the same manner; that the same method, which is required in Arithmetic, Geometry, or Architecture, for instance, is not only practicable, but indispensable in teaching the art of *reading*.

The wise builder first lays his foundation, then erects the frame, which he encloses with rough boards, on which he lays the shingles and clapboards, superadding everything useful and ornamental, which comes within his design. After this, he proceeds by a similar process to finish the interior of the building. For all these things he provides materials in the order, in which they are wanted, and never encumbers the ground with anything superfluous or unseasonable. The arithmetician, too, has his fundamental rules, which must be taught, before anything else can be done with effect. He does not put multiplication before addition, nor division before subtraction. Still less would he begin with proportion, or the extraction of roots. In like manner the geometrician, after defining a few things relative to points, lines, angles, and the simplest angular figures,

proceeds to lay down his self-evident propositions, and to prove from them a series of other propositions, relative to those lines and figures ; after which he does the same in relation to another figure, and so on till he has gone through the whole system of geometrical science ; constantly rising step by step, from the simpler to the more difficult, from things which are known, to those which were unknown. Let the same method be adopted and pursued in teaching the art of reading, and a happy change may be seen in the intellectual character of the young ; a change, of which very few have an adequate conception.

The first elements of reading, if anything is to be learned from the analogy of other arts, consist of those words, and of those alone, which are familiar to the ears, the tongues, and the understandings of children, before they are old enough to use a book. These common words are like the foundation of the builder, or the first principles of the logician, or the geometrical reasoner. They are like the seed of the husbandman, which, if sown, will produce a greater quantity of seed for a second harvest, and that again for a third, and so on by a perpetual increase. From every other artist we should learn, that these common words are in the first place to be made familiar to the eyes of the learner, so that he *may readily* read them in composition. After this, they should be employed as means of acquainting him with the signification of other words, while he is *learning* the orthography and pronunciation of them. To require a child in the commencement of his studies, and before he reads a single sentence, to acquaint himself with the orthography and pronunciation of the whole language, or even to spell and pronounce four or five thousand words, scraped together, as they commonly are, without regard to his understanding or his wants, appears injudicious, if not unfeeling and cruel ; just as wise as it would be for an architect to spend a great part of his time and treasure in raising a monstrous pile of stones, and logs, and boards, and brush, as the foundation of his building. If a common spelling-book is ever to be used, it is not, I think,

to be either the first or the second book, that is put into the hands of a child.

It is the opinion of some, who have speculated much on the subject, and who are entitled to great respect, that reading should commence with the pronunciation of sentences, while spelling is made a subsequent business. That this theory is incomparably better than that, which has come down from our fathers, and which has hitherto controlled our practice, there is perhaps no reasonable doubt. But till it is proved by thorough experiments, the author must be allowed to believe that there is an intermediate course far better than either. For him it is hard to conceive, how the child is to arrive at such a ready distinction of one word from another, as even tolerable reading must require, without meeting and surmounting the principal labors and difficulties of spelling. To distinguish *cat* from *rat*, for instance, he must observe the diversity of the letters *c* and *r* in the two words : to distinguish *eat* from *ate*, he must observe the different arrangements of the letters ; that is, he must spell mentally, if he does not do it orally. Beside, it is too evident from experience, that it is a very tedious thing even for those, who have an ordinary degree of acquaintance with the orthography of words, to read their first exercises in composition ; and that those who have read volumes and libraries, without first learning to spell, are generally bad spellers and bad readers through the whole of their lives, however much they may excel in information, or natural understanding.

The exercises in this book, however, will perhaps be found equally well adapted to the views of those, who would have the sentences read before the words are spelled, and of those, who prefer the opposite method ; and the author is perfectly willing both experiments should be made, though he is satisfied that orthography should in general, if not always, precede sentential reading. In either case, it is hoped, the book will not be laid aside, till the learner is able to spell every word it contains. For the convenience of pupils and teachers points are prefixed to such words, as require most at

tion, in a line with the tops of the shorter letters. These words it may be well to have read in syllables, before the sentences are read, and afterward spelled with closed books.

A formal treatise on pronunciation, or any scheme of notation for the different sounds of letters, appears to be unseasonable in the first, or second book in the course of education. Doubtless it is a matter of great importance, that the child should acquire and fix in his mind a correct pronunciation of words, as fast as he has occasion to use them. But this may be most readily learned from the voice of the teacher; who, if not thoroughly acquainted with this branch of instruction, should have a dictionary always before him, to which he may look, as a guide in guiding others. If it be thought, this would require the same words to be often pronounced in order to fix the pronunciation in the mind of the child, it may be observed, that the task will be greatly facilitated by the obvious signification of the words, which are already familiar to the ear, and by the analogous sounds of letters, which will be in some measure perceived by the pupil, long before he is capable of comprehending the whole system.

Similar observations might be made on *punctuation*. It may be well indeed to teach the young child something relative to the principal stops and marks; viz. the comma, semicolon, period, and notes of interrogation and admiration; to exercise him in distinguishing one from another, and to fix it in his mind that he is to pause longer at a period than at a semicolon, and longer at a semicolon than at a comma; and this, which is better learned from the teacher than from a book, is perhaps all that can be effected by precept in the early stages of education. To go on at that time, and treat of brackets, and carets, and sections, and asterisks, and indexes, is idle and ridiculous; and to lay down such rules, as are often prescribed for rising or falling at the comma, semicolon, period, and interrogation, is a thousand times worse than idle. Let the child be previously acquainted with the visible forms and the meaning of the words, and let the sentences be well constructed,

and nature will generally teach him to read them correctly,—and among other things, to make the proper pauses and inflections. If anything farther be required, let the instructor read each sentence just as he would talk it, and require the pupil to imitate his manner.

Still, however, as nature itself is frequently perverted, and many fall unconsciously into the habit of reading in a mechanical manner, a few directions relative to emphasis and inflection, those grand essentials of good reading, may be of use to some instructors, which are accordingly given; directions, which it is confidently believed, will, on a careful examination, be found to accord with the usual modes of conversation among the learned and unlearned, the vulgar and polite.

There are two simple inflections, the rising and the falling inflection. The rising inflection is that which is heard in the word *well*, in the following question, and is marked with the character, which is there observed over the vowel *e*, and is called the rising, or the acute accent. ‘Are you *wéll*?’ The falling inflection is that which is heard in the word *do*, in this question, ‘What shall we *dò*?’ and is marked with the grave or falling accent, as the reader may see. These two inflections are sometimes united in the same syllable, and are called a circumflex, in which there is first a moderate fall and then a rise, and which may be well denoted by the character, which is placed over the vowel *e* in the word *east*, in the following example: ‘The sun sets in the west, not in the *ěast*.’ In pronouncing the word *east*, we first fall, and then rise; and the same should be observed in all the lessons in this book, where the character occurs. When the word consists of more than one syllable, unless the accent be on the last, the circumflex is changed, or separated into the two simple inflections, viz. the falling inflection, on the accented syllable, and the rising inflection, on the last syllable of the word; thus, ‘He lives in Boston, not in Cambridge.’

When, therefore, this character ‘ is seen over a word, the voice should be raised; that is, it should slide upward. Where this character ‘ is observed, there

should be a fall, or downward slide. Where this character occurs, we should first fall and then rise. In all cases, however, we should be cautious not to rise or fall too much. This would produce what is called a tone or a whine, and is extremely vulgar. In a definite question, or one which can be answered by yes, or no, the most emphatic word, as well as the last word, requires the rising inflection; as, 'We ought to love our enemies; and do we love them?' In all other sentences the most emphatic words have the falling inflection; as, 'Blessed are the merciful, for they shall obtain mercy.' 'What reward have ye?' Accordingly, all words in definite questions, which in this book are marked with the rising accent, and all in other sentences, which are marked with a falling accent, are to be pronounced emphatically. Those words, too, which are marked with a circumflex, require a moderate emphasis. The emphatical words, however, are not all marked, but only a few, for the purpose of suggesting the modes of reading, which are to be observed in all similar cases.

The leading design of this compilation, is to introduce the child, by an easy and gradual progress, to an acquaintance with the most important words; to an acquaintance with their meaning, as well as their visible forms, that he may early acquire a taste for reading and be incomparably more capable of oral instruction, than he would otherwise be. With this view the exercises in general have been so selected and arranged, as to bring forward a moderate number of new words in each lesson. These words are defined and illustrated with all convenient simplicity; and the definitions should be made familiar to learners, before they read the following lessons, and afterward they should be reviewed again and again, till they are permanently fixed in their minds.

In some of the conversations, the principal subject is the right use of words; but in these, it is hoped, the sentences will be found so constructed, as to afford a good exercise for the voice in reading.

Other lessons, while they illustrate the use of words, and train the eye and the voice to reading, are calculat

ed to correct and form the manners, to inculcate moral sentiments, or to store the mind with a variety of interesting and useful information.

The author pretends to no great originality, either in the design, or the execution. He hopes, however, that some material improvements have been made on the best books of the kind before extant.

In conclusion of this preface, the author would devoutly commend this little book, such as it is, to the blessing of that God, whose benevolent design it is humbly intended to promote.

September 15, 1827.

THE

IMPROVED READER.

CHAPTER I.

Conversation between a Mother and her Son, by the name of Philo.

MOTHER. I hope, my son, you have been very happy at school to day.

PHILO. Not quite so happy, my dear mother, as if I had understood my lesson better. You have often told me, that when I read or hear a word, which I do not understand, I should ask the meaning of it, or else look for it in the dictionary.

I wish I could remember one half of the hard words, I had in my lesson to day. One such word makes such nonsense of all the rest, that I cannot bear it. I hate such lessons. I am sick of them.

If I look in the dictionary, the meaning is often harder, than the word itself; and

if I ask the m^aster, he uses so many hard words in telling about ðne, that I am ·puz-
zled worse than ever.

MOTH. I know, my dear, our dictionaries are not fit for childrén. They are scarcely fit for any one, who needs a dictionary.

Nor is it very common for men or ·wo-
men to know how to talk to children. When they are telling a child the meaning of one word, they seem to think he is acquainted with every other word in the wòrld, and speak in such a manner, that they are not understood.

PHIL. What then shall I d^o, Ma'am ? I am àlways meeting with hard wórd^s. I find them in almost all the books, which have been written on ·pùrpose for children ; I find them in the Bìble ; I find them in the hymns, which are read and sung at mèet-
ing ; and I hear them in the sermons and the prayers.

You tell me that I must mìnd what is said by the minister ; and I try to do it, but I understand so little, that I cannot kèep my mind upon it. I am at last tired, and my thoughts will run off to something else. Is this wicked, Ma'am ?

MOTH. No, my lòve, it is not wicked, if you do as well as you càn. You are more to be ·pitied than to be blāmed.

PHIL. It seems to me, mother, that it can do very little good for children to go to meeting, where they understand so little as I do.

MOTH. It is a sad thing, indeed, my son. I am afraid thousands and millions get so much in the way of hearing without understanding or minding what is said, that they never get any good by going to meeting, as long as they live ; and yet I would not have children stay at home. Something better may be done for them.

A thousand times more pains ought to be taken in teaching them the meaning of words. They might be made to understand almost all the common words, by the time they are six or seven years old, and then they would take delight in their books ; and, when they went to meeting, they would have something better to do, than to laugh, or play, or look at fine faces or fine clothes.

I hope we shall sometime have better books and better schools for children, than we now have ; but, while they are so poor, I intend to do something for you myself ; to spend an hour every day, when I can spare the time, in teaching you the meaning of words.

Before I do much in this way, I intend giving you some easy stories to read, while you learn the meaning of a few words, which you must learn, in order to understand those stories.

PHIL. I thank you, dear mother ; nothing you could do for me, would please me so much. I shall try to remember every thing you tell me.

CHAPTER II.

DEFINITIONS.

Sole, the bottom of the foot or a shoe.

Shun, to keep away from.

Frown, to look cross.

Bless, to make happy, to wish well, to thank.

Screen, to save, to keep from hurt.

OLD RUTH

Poor old Ruth comes down the steep hill with slow steps. She is weak with age, her face is pale, and her hair is grown quite gray. How cold she looks! Her gown is thin and old; she has worn it a long time, and she has not got a cloak to keep her warm.

Why does she shake so? She shakes with cold and with fear, for it froze last night; there is ice on the path, and she fears she shall slip and fall. Now she stands still and holds by the rails, for the boys have made a slide there on the ice, and she dares not go on. She could not stand on the ice; and, if she fell down, she might break her leg or her arm.

But see, there is Miss Cross, come from her own house. She has got a warm cloak on, her shoes have thick soles to keep her feet from the ice, and she has a large muff to keep her hands from the cold.

air. She is young and strong, and I hope she will help poor Ruth down the hill.

No, she will not. She is a proud girl. She has a hard heart, and does not feel for the wants of the poor. See, she tries not to look that way, and walks close to the fence.

What pains she takes to shun the spot where old Ruth stands ! and yet one may see by her face, that she knows she does not do right ; for she frowns, bites her lips, and looks vexed.

But who is it, that jumps out of that neat little white house, on the road side, and runs up to Ruth to lead her down the hill ? Ah ! it is Ann Love, that dear good child, who helps all who want help.

What a sweet face she has ! it is bright with smiles. Her short stuff gown, and worn out shoes, will not screen her from the cold ; but her heart is warm and kind ; and when the north wind blows, or the snow falls, she does not mind it, but smiles as if it was the clear sun-shine of a May-day.

She leads Ruth safe to the foot of the hill, and picks up all the sticks, that lie in her way, and puts them in Ruth's lap, to help her make a fire. When she leaves her, Ruth says, 'Thank you, dear Ann Love, I will pray to God to bless you ; and he will bless you, my dear child ; I know he will ; he loves all those, who are good to the poor.' [*Infantine Stories.*]

CHAPTER III.

DEFINITIONS.

Pastry, pies, and cakes which are made like the crust of pies.

Street, a wide road.

Tart, sour ; a tart is a pie made of cherries, or grapes, or something sour.

Present, something which one person gives to another.

Reward, something which is given to any one for behaving well ; sometimes reward means punishment.

THE LITTLE PASTRY COOK.

I WAS going to take a walk the other day, and I saw a little girl, only six years old, sitting in the street, with a table before her, covered with all sorts of nice tarts, and cakes, and sugar-plums ; and I stopped and bought some of the sugar-plums ; not because I wanted them, but because I wanted to talk to the little girl, and I did not like to stand and talk to her without buying something.

When I had bought the sugar-plums, and paid her for them, I said, 'Have you a father and mother, my little girl ?' 'I have a m^othér,' said she, 'but my f^athér is dead ; and I have many brothers and sisters.'

'Is your mother very poor ?' said I. 'Yès, sir,' said the little girl ; 'but my

mother, and all my brothers and sisters work at whatever they can get to do, and we do not want for anything.'

'And pray, my little girl, do you not long to eat some of the nice things, you have to sell?' said I. 'Yès, sir,' said she, 'I long very much; but my mother has taught us, that we must not eat everything we long for: and she tells me every day, that, if I were to eat any of the tarts, or sugar-plums, or cakes, she should not get anything by it; and I never taste a bit of any of them; but when I am hungry, my sister or brother brings me what my mother can get for us.'

I made this good little girl a present as a reward for her goodness and obedience: and then I left her, and said to myself, I would tell the story to all the little girls and boys I knew, and that I would say to them, Pray, my little girls and boys, do you think you could sit quite alone in a pastry-cook's shop, or in a room full of nice things, and not take a bit? I am sure they must be very good children indèed, who could do thät. [*Maria J. Crabb.*]



CHAPTER IV.

DEFINITIONS.

Bat, a stick, or paddle to strike a ball with.
Toy, a plaything

Harm, hurt.

Haste, hurry.

Guard, to watch, to keep safe.

Thief, one who steals.

Thieves, more than one thief.

Ill, badly, not well, sick.

BAD TRICKS.

WHEN Charles Bruce was at home for a short time from school, he went to see his aunt. This aunt had no boys, or girls of her own to play with him ; so she told him she would take him to play with the son of a friend of hers.

Charles Bruce was a good boy, and his aunt thought that George Smith, the boy to whose house she took him, was the same she had not yet heard of his bad tricks.

George Smith had carts, and whips, and bats, and balls, and kites, and tops. He had more toys and playthings than he could use ; and so he did not care for them at all.

George was but a rude boy. He did not love to go to school, nor yet to read books. Charles Bruce knew much more than he did, though he was not so old by two years.

George would throw stones at the dogs and pigs, and call it good fun, when he made them howl and cry. If he was at play at trap-ball, he would, if he lost the game, say bad words, so that few boys would play with him.

Charles did not know all this, but he soon found some of it out ; for the cat was lying on the mat by the door, and George gave her a kick as he went by ; he next met the dog, and cut him with a whip he had in his hand. Then he threw stones at a poor ass, and hit him so hard on the leg, that he was lame.

‘ O fie, fie ! ’ said Charles to him. ‘ how can you do such things as these ? ’

‘ Why, do you not like to throw stones ? ’ said George.

‘ Nò, ’ said Charles, ‘ I do not ; and pray what harm had that poor ass done, that you should choose to make him lame ? when did your dog try to hurt you ? and what good could it do you to make his back smart with the lash of your whip, or to give puss such a great bruise on the side with the toe of your shoe ? ’

‘ Why, it does me no good that I know of, ’ said George Smith ; ‘ but I like to do it. It makes them run, as if they would break their necks with haste, when they see me, and that makes me laugh. I love to laugh, and your dogs, and cats, and such things, do not feel much, and they are of no use but to make fun with. ’

‘ Well ! ’ said Charles, ‘ you may do as you please : but I cannot laugh ; but at the pain of such things as dogs and cats, I would choose to cry all the days of my life ; and give me leave to tell you, that you are quite in the wrong, both when you say they do

not feel, and that they are of no use but to make fun with.

‘Dogs guard the house at night from thievers, while you sleep safe in your warm bed. They can save the lives of men, and we ought not to treat them ill.

‘Cats are not of quite so much use, for they do not guard us from thieves ; but they keep mice and rats from the house, who would gnaw and spoil the meat, the bread, and the cheese.

‘My aunt has a cat, who comes to the door to meet her, when she has been out ; and, when my aunt sits down to work, puss sits down too, and purrs, to show how glad she is to be near some one, that is good to her.

‘How can you think they do not feel pain ? They have flesh and bones, as well as we have.

‘If you pinch or beat them, they cry out, and run to hide in some place, where they think they shall not be found by those, who use them ill. If they did not feel pain, they would not cry out, but lie still like logs of wood.

‘I have been told by my friends, and have read it in books, that a worm, a fly, and all things that have life, can feel pain, and, that if we learn to be cruel while boys, we shall not grow up to be good men.’

[Infantine Stories, by E. Fenwick.]

CHAPTER V.

DEFINITIONS.

Flutter, to shake the wings or move them very quickly.

Persuade, to make one willing by talking to him.

Persuasion, the act of persuading.

Joy, pleasure, happiness.

Joyfully, happily, gladly.

Branch, a limb.

LITTLE GEORGE AND THE ROBIN.

ONE day, little George came running to his mother and said, 'Guess, mother, what I have in my bosom.' 'Dear child,' said his mother, 'how shall I be able to do that?' but she tried to guess, because she thought it would please her son. When George found that his mother could not guess, he opened his bosom a little, that she might peep in.

'Where did you get that pretty robin?' asked the mother.

George told her the robin had been caught in the trap, by one of its legs; that he had seen it fluttering, and trying to get loose, and that he went and took it very gently, and that he had taken great care not to hurt it.

'O, how frightened the poor little thing must have been, when it was caught! and how painful its little foot must have been,

all the time that it was held in the trap!" said the mother.

'I went, and took it out the moment it was caught,' answered George.

'What will you do with the poor little bird?' asked his mother, with a sorrowful face.

'Nothing,' answered George; 'I will only sometimes catch it, and feel its soft feathers: it shall fly about the room; and I will put a saucer with water, and a little box with seeds for it, that it may eat and drink: will not that be pretty, mother?'

George's mother did not think it would be pretty to take a poor little bird, and keep it in a room; but she always tried to persuade her little son to do what was right; and he was so good a boy, that he hardly ever wanted to be forced to anything.

She did not, therefore, take away the robin, and let it fly, but said to George, that the poor little robin would never be so happy in the room, as it would be in the open air.

'There,' said she, 'it has more room to fly about, and it has other little robins for companions, who sit with it in the large trees, and fly about with it, and sing with it, in the fields and gardens. It can find so many things, which it likes to eat, that you cannot get for it; for you do not even know what it likes best.'

‘Beside all this, it will beat itself against the window, in trying to get out; and, when it finds that it cannot get out, it will fret and be ill; and after it has suffered all this, and become tame, perhaps the cat may come in, and tear it to pieces.’

George stood a little while still, and looked first at his mother, and then at the robin, just as if he had been thinking on what his mother had said to him: he then told his mother, he would carry the robin into the garden, and let it fly away. ‘I will only look once more at its pretty eyes,’ said he.

‘That,’ said his mother, ‘is the thing I wish you to do, my dear boy; and it gives me more pleasure, that you should do it, because you think it right, than that you should do it because I bid you.’

Little George was very much pleased that his mother praised him; and he went into the garden, and opened his waistcoat, and out flew the little robin, and was in a minute on a tree.

When George saw it, shaking and picking its feathers, and hopping joyfully from one branch to another, and heard how it chirped, he was glad he had not kept it; and he went and took the trap away, and said, he never would catch another poor little bird as long as he lived.

[*Maria J. Crabb.*]

CHAPTER VI.

DEFINITIONS.

Therefore, for that reason, for this reason.

Medicine, something to cure pain or sickness.

Prevent, to hinder, to keep from.

Nauseous, hateful, sickening.

Confess, to own, to tell the truth.

Resolved, determined.

Remain, to be as one has been.

In the mean time, while these things were said.

Unwholesome, apt to make one sick.

Fruit, apples, plums, and such things.

Falsehood, a lie. False, not true.

Just, right. Justly, rightly.

Future, time to come.

Deceive, to make any one believe what is not true.

THE LIE.

LEWIS THOMPSON was a little boy about five years old. One day he was playing the garden, and he had no hat on, and it began to rain, and Lewis's oldest sister went to the garden gate, and said, 'Come in, Lewis, and stay in the house till the rain is over.'

'I like to be in the rain,' said Lewis. 'But,' said Phebe, (for that was his sister's name,) 'you know you have been ill, and you will catch cold and be ill again.'

She then took him by the hand and led him into the house; but the moment Phebe left him, he went again into the gar-

den. The rain was almost over ; but the garden was very wet, and Lewis ran among the wet bushes, and ran into every puddle he could find, and made his feet quite wet.

He began to have a pain in his bowels, and therefore he did not like to run about any longer. So he went into the house and looked for his mother, and she asked him what ailed him. He said, he had a pain in his bowels ; and his mother went to a closet and fetched some syrup, that was mixed with some powder, and she gave him a tea-spoonful, and said that he must sit a little while still.

When she saw that his feet were wet, she put on him a dry pair of shoes, and a dry pair of stockings ; and when he had sat a little time, he said, ' Mother, will you give me some more of that nice syrup and powder ?'

' Nò,' said his mother, ' you must only take it when you have a pain in your stomach, and then it will do you good.'

The next day it came into the head of this naughty boy, that he would pretend to have a pain in his bowels, that he might have some more of that nice syrup. Therefore, as soon as he came from school, he sat down, and pretended to be very ill.

' What is the matter, Lewis ?' said his mother. ' O,' said Lewis, ' I have that pain again, which I had yesterday. I wish you would give me a little more of that nice medicine, mother.'

Lewis's mother was just going to fetch him some of the syrup ; but she thought, that, since the pain came every day, she must give him something else, to prevent it from coming again.

Now it happened, that what his mother was going to give him, was a very good medicine, but had a very nauseous taste, and a very bad smell.

When his mother brought it to him, he found that it would have been much better for him not to have told this good mother a lie, for the sake of a little spoonful of syrup, which after all, he was not going to have.

He would willingly have confessed it to his mother ; but he knew that she punished no fault so severely as lying, and therefore he resolved to take the nauseous medicine.

When he had taken it, he was going out to play ; but his mother said, ' Lewis, you must stay in the house, now that you have taken that medicine.'

Lewis was not pleased at this ; but he sat down : for he knew that whatever his mother said, must be obeyed ; because she never told him to do anything, but what was right.

When dinner was on the table, Lewis's father began to help his brothers and sisters ; but, when it was Lewis's turn to be helped, his mother said, Lewis must have no meat, or potatoes, or grèens, for she had ordered some broth to be made for him.

Lewis did not like broth ; and he said he could not eat it. His mother told him he would have nothing else ; and that, if he did not eat that, he would remain hungry.

He would now have confessed to his mother what a bad boy he had been ; but he was ashamed that his father, and his brothers and sisters, should know it too.

Just as Lewis began to eat his broth, the servant set a very nice currant pie on the table. As soon as he saw the pie, he said he had eaten broth enough, and begged for some pie. His mother told him, that pie would be the very worst thing he could eat, and that he must not even taste it.

In the meantime, each of his brothers and sisters was helped to as much as their father thought good for them : for they were never allowed to eat, till they could not eat any more, because that is very unwholesome ; and people who eat too much, are often ill.

As soon as the children had dined, they got up from table, and their father said to them, ‘ Come, children, when I have sat a little time, I shall take you all to your uncle’s, to drink tea, and to play in his fine large garden, and to eat strawberries and cream.’

‘ Can you not go some other time ? ’ said Lewis’s mother to his father, ‘ because it will not be proper for Lewis to go and run in the garden, and eat fruit.’ The father said, it would not suit him so well any other time.

When the father was ready, the children came to go with him ; but Clara, Lewis's younger sister, said, if her father and mother pleased, she would stay with her brother Lewis. She said she should have no pleasure, if she went ; for she should be thinking all the time of her poor brother being alone.

Lewis was all this time standing, with his head leaning on the window seat, and wishing that he had not told his mother such a falsehood ; for he knew that he did not deserve his sister's kindness : and as he could not bear that she should be kept at home for his naughtiness, he began to cry, and beg of his brothers and sisters not to keep his father waiting, but to go, for he did not mind being left.

Now the reason why Lewis said he did not mind being left, was because he now saw that he was justly punished for having pretended to be ill, when he was not ill ; and for having told such a wicked falsehood.

As soon as Lewis's father, and his brothers and sisters were gone, he went to his mother, and told her the whole truth. ' But,' said he, ' pray, mother, do not hate me, and think that I am become a wicked boy ; for I am resolved to try and never tell another falsehood, as long as I live.'

' My dear boy,' said his mother, ' I am very glad that you know you have been wrong ; and I have no doubt that you will,

for the future, always take care to shun, not only a lie in words, but also never to pretend to be anything, but what you really are ; if you do, you will always suffer for it in the end, as all people do who deceive others.'

[*Maria J. Crabb.*]



CHAPTER VII.

DEFINITIONS.

Pistol, a very short gun.

Seldom, not often, few times.

Parlour, the best room, a handsome room.

Present, to point, to hold out, to offer.

Opposite, face to face, on the other side.

Officer, one who gives command to others.

THE PISTOLS

DONALD and Crystal were brother and sister, and they lived with their father and mother. Donald was six years old, and Crystal was seven years old.

These children's mother used often to tell them never to touch any knives, or forks, or penknives, or scissors. And they minded what their mother said, and never touched any such things, and therefore they seldom had any sore fingers, or sore thumbs.

And their mother used also to tell them never to touch any guns, or pistols ; nor even to stand in the same room, where

they saw any guns or pistols lying on any place, or standing on the ground.

One day, Donald and Crystal went together into a little room, where they found two small pistols lying on a table; and they saw a gun standing in a corner.

'Q, come,' said Donald, 'let us have a game at soldiers.'

CRYSTAL. I do not know how to play at that: you know, girls never play at being soldiers.

DONALD. But, dear Crystal, now that I have nobody but you to play with, you might be a soldier, just for a little while. Come, Crystal, do.

CRYSTAL. Well, I will, brother, if you will fetch two sticks, for guns.

DONALD. I do not know what we shall do for sticks; for yesterday, when I broke the parlour window, my mother said I should not have a stick again for a long time.

CRYSTAL. Then we must play at something else.

Donald began to look about the room to see what he could find to use for guns; and he saw the two pistols lying near him. 'O,' said he, 'let us take these two pretty little pistols.'

CRYSTAL. But you forget that our mother has forbidden us from ever touching such things.

DONALD. You may be sure my mother only means that we should not touch them

when they are loaded ; and these are not loaded. If they were, they would not have been left in our way.

Donald took one pistol, and gave the other to his sister. 'See,' said he, 'when I say, "present," you must hold the pistol so ; and when I say, "fire," you must pull this little thing.'

Crystal went to one end of the room, and Donald went to the other end of the room and stood opposite to her.

'I will be the officer,' said Donald, 'and you shall be the soldier.'

'Present,' said Donald, and he pointed the pistol, which he had in his hand towards his sister. She pointed the pistol, which she had, towards Donald at the same time.

'Fire,' said Donald ; and he and his sister pulled the little thing, (which is called a trigger,) both at the same moment.

Both the pistols went off ; and both Crystal and Donald fell dead on the floor.

As soon as their father and mother heard the noise, which the pistols had made, they ran to the room, where they knew the pistols were ; but they were almost killed by the fright of finding both their children dead.

The servant, who had been so careless, as to leave the pistols in the way of the children, was turned out of the house directly, as a punishment for his carelessness ; although the father and mother

could not but own, that, if the children had done as they were told, they would not have died so shocking a death.

[*Maria J. Crabb.*]

APPENDIX TO CHAPTER VII.

DEFINITIONS

Appendix, something which is added to something else.

Musket, a gun. Cannon, a very large gun.

Caution, care.

Melancholy, sad, pitiful.

Regard, to mind.

Tale, a story.

Very few persons are half so much afraid of a pistol, or a musket, or a cannon, as they ought to be; and, as many are every year killed for want of caution, a few words are added to the melancholy tale of Donald and Crystal. If these things are regarded, they may save many tears, and many lives.

If you can help it, never go before soldiers, nor before any other men, when they are firing, or shooting.

Never point a gun or a pistol at any one, though you know it is not loaded; for it may be loaded, when you think it is not; for many people have been killed in this way.

When boys become large enough to use guns, they should never carry or hold them in such a way, as to hurt any one, if they should happen to go off; but they should always point them toward the ground, or

toward the clouds, where no body is, nor can be. If they point them a little above the ground, they may kill some one a great way off, whom they do not see:



CHAPTER VIII.

Conversation second between a Mother and Son.

PHILO. When will you begin, mother, to teach me more particularly the meaning of words?

MOTHER. Now, my dear, if you are willing to give up your play for a little while

PHIL. I will leave my play, or almost anything else, whenever you will be so good as to instruct me in a thing so useful.

MOTH. Instruct, my son? Do you know the meaning of instruct?

PHIL. I think it means the same as teach.

MOTH. You are right, my dear. To instruct, or to give instruction means, to teach; and those books are instructive, that teach us what is useful.

I wish you first to learn the meaning of those words, which I shall want to use in teaching other words.

The signification of a word is the same as the meaning of it; and to say to instruct signifies to teach, is the same as to say it means to teach.

To define a word, is to tell what it signifies, or what it means.

To explain a word is to define it, or tell what it means.

What is said in defining or explaining a word, is called a definition. If I say that a sleeve is that part of a gown, or coat, or shirt, which covers the arm, I define sleeve, or give a definition of the word.

State, condition, situation, and circumstances, signify nearly the same thing. If two men were exactly alike in everything, they would be in the same state or condition ; but a poor man is in one state or situation, and a rich man is in a different state or condition.

A blind boy is in a different state, or in different circumstances, from one that can see ; and the gardens and fields are in one state in summer, when they are full of flowers or fruits, and in another state or situation in winter, when they are covered with snow.

To act, is to do anything in any way. To walk, is to act. To speak, is to act. To eat, or drink, is to act. To think, or love, or hate, is to act in our minds ; and what we do in any way, is called an act. To be active, is to be busy ; to do a great deal.

Do you know, Philo, what is meant by the word being ?

PHIL. I suppose it means a person, or a living thing.

MOTH. It dōes ; but how will you define person, or what does the word mean ?

PHIL. A person is a man, or woman, or child.

MOTH. Are not ángels, persons too ?

PHIL. I should think they were.

MOTH. Then you did not give a good definition of person. A person is a rational or intelligent being. By an intelligent being, is meant one, that has understanding. Gōd is intelligent ; ángels are intelligent, and mēn are intelligent ; and they are all persons : but beasts and bīrds are not supposed to be intelligent, and they are not called persons.

An ànīmál is anything, which lives and breathes. Men are animals ; and horses are animals ; and birds are animals : but trees are nòt animals, though they live and grow ; nor are the angels of Heaven animals. They do not bréathe, as wè dó ; they have no bōdies ; they cannot be seen.

Very smàll ànīmáls are called insects : such as ànts, and bèes, and flies.

All animals, which have wings and feathers, are fōwls ; and those, which fly a great deal, are called birds.

Bcasts are called quàdrupeds, because they have four feet. Some beasts live on gràss, and some on flesh. Those which live on flesh, are called carnìvorous.

Sometimes they are called sàvage beasts, and sometimes beasts of prey. The lion, the tìger, the leopard, the bear.

the wolf, and the fox, are beasts of prey ; that is, they kill other animals, drink their blood, and eat their flesh.

Some animals crawl, or creep on the earth, and are called reptiles, or creeping things. A worm is a reptile, and a snake is a reptile.

Fishes, you know, live in water, and can no more live out of the water, than you can live in it. When taken out, they seem to be in as great pain, as we should feel, if we were to walk barefoot on burning coals.

Some creatures live either in the water, or out of it, and are called amphibious. Some kinds of frogs and snakes are amphibious creatures. Ducks and geese are amphibious ; but hens are not amphibious. They will not go into the water, if they can help it.

Sometimes, when a hen begins to set, men take away her own eggs, and put ducks' eggs under her ; and she hatches a brood of ducks instead of chickens ; and, almost as soon as they are born, if they can find a pond, they will run into it.

The old hen is terribly worried with it. She thinks that they are little fools, and that they will certainly be drowned. She runs down to the water, and runs up again, and turns round, and cries, and screams, and coaxes them, and scolds at them, and does and says everything she can think of to get them out ; but the little rogues

mind nothing about her. They play in the water, as long as they please, and then they come out safe and well.

This will do well enough for little ducks; but it would be very wrong for children, not to mind their mothers. Chickens do not go into the water, and children should not go into the water, nor do anything else, which their father or mother forbids, or tells them not to do.



CHAPTER IX.

DEFINITIONS.

Ill-natured, cross, unkind.

Familiar, sociable, easy, bold.

Meal, breakfast, dinner, or supper

Shy, bashful, fearful.

Thatched, covered on the top with straw.

Fable, a story, which is intended to please and instruct though it is about things, which perhaps never happened.

THE BEE AND THE WASP. A FABLE.

A WASP met a bee, and said to him, Pray, can you tell me what is the reason, that men are so ill-natured to me, while they are so fond of you? We are both very much alike, only that the broad golden wings about my body, make me much handsomer than you are.

We are both winged insects ; we both love honey, and we both sting people, when we are angry ; yet men always hate me, and try to kill me, though I am much more familiar with them than you are ; and pay them visits in their houses, and at their tea tables, and at all their meals, while you are very shy, and hardly ever come near them.

Yet they build you curious houses, thatched with straw, and take care of, and feed you in the winter very often. I wonder what is the reason.

The bee said, Because you never do them any good ; but, on the contrary, are very troublesome and mischievous ; therefore they do not like to see you ; but they know that I am busy all day long, in making them honey. You had better pay them fewer visits, and try to be useful.

[*Mrs. Barbauld.*]

CHAPTER X.

Conversation third between a Mother and her Son

MOTHER. Can you tell me, Philo, the signification of proceed ?

PHILO. Yes, Ma'am ; it means to go on.

MOTH. Well, I shall proceed this evening to explain to you a few more words, which you will often hear, and which I

may wish to use in my conversations with you. In the first place, you may tell what is meant by language.

PHIL. Language, mother, is the words, that are used in speaking or writing.

MOTH. Yes, my dear, and all the words that are commonly used by people in the same place, are called a language, and sometimes a tongue; as the English Language or the English Tongue, and the Latin Language or the Latin Tongue.

The Bible was not at first written in the language we use, but in letters and words so different from ours, that common people among us could not understand nor read a word of it.

PHIL. What is meant by a phrase?

MOTH. A phrase, my dear, is two or three words taken together, as by and by, which signifies the same as presently; or to get up, which means to rise. By and by is a phrase, and get up is a phrase, and out of doors, which signifies abroad, is a phrase.

To express anything, is to make it known to others, by words, or by some other signs; and the words we use, to make known our thoughts or feelings, are called expressions.

You will frequently hear the words command, require, enjoin, and injunction. I say it is a frequent thing to hear such words. I suppose you know the meaning of frequent and frequently.

PHIL. Yès, Ma'am ; frequently is often, and a frequent thing is one, which often happens. I often hear ministers speak of injunctions and prohibitions, and I should like to know the difference between those expressions.

MOTH. To command, you know, is to bid or tell one to dō a thing ; and to enjoin signifies the same thing. To prohibit is to forbid, or to tell one nòt to do a thing. A command to do a thing, is an injunction ; and a command not to do a thing is a prohibition. When it is said, 'Thou shalt love the Lord thy God,' it is an injunction ; and when it is said, 'Thou shalt not hate thy brother,' it is a prohibition.

A lăw is a command, which is intended for all times, or at least, for a considerable time. If I tell you at any one time to shut the door, that is a command, but not a law. If I tell you that you must always shut the door, when you see it open, that is a law, and a command too. Laws are sometimes called statutes, or precepts.

You may define, Philo, obey and disobey.

PHIL. To obey, is to do what is commanded, or not to do what is forbidden. To disobey, is to do what is forbidden, or not to do what is required.

MOTH. Yès, my son, and now you may tell me what is meant by require.

PHIL. To require, is to command, or to force one to do a thing ; to insist on it, to be determined that it shall be so. I sup

pose demand, mother, signifies the same as require.

MOTH. It does ; to demand a thing, means to require it. You have told me, Philo, the meaning of obey and disobey, and now you may define obedient and disobedient.

PHIL. Obedient means willing to obey ; and disobedient means unwilling to obey. Those who do as they are commanded, are obedient ; and those who do otherwise, are disobedient.

MOTH. You understand the words, my son.

A ruler or a sovereign is one, who makes laws for others. God is the ruler or sovereign of earth and heaven. He has a right to make laws for all creatures, and he does require them to obey.

The father and the mother are the rulers or sovereigns in a family ; and the children should always do as their parents command, if they do not tell them to do anything wicked.

The master, or the mistress is the ruler or the governor of a school. Ruler and governor mean nearly the same thing. To govern is to command, or to see that others do what is commanded.

A king is a man, who governs a nation ; and a queen is a woman, who governs a nation. To be a king or a queen, is to reign. A nation is a large number of persons, who live in the same place, and

·speak the same language, and have the same laws, and the same rulers. In some nations there are thirty or forty millions of persons, and in most nations two or three millions. The whole land, where a nation lives, is called a country.*

A state is a part of a country; where some of the laws and some of the rulers are different, from what they are in other parts ; as the state of Massachusetts has one man for its governor, and the state of Connecticut has a different man for its governor.

A country that is governed by a king, is a kingdom. In some countries, the people choose a great number of persons, to meet together, and make laws for them, and such a country is called a republic. The name of our country is the United States of America. Those, who make the laws for the whole country, when they meet together, are called Congress ; and one of them, whose business it is to see that the laws are obeyed, is called the President of the United States.

* When the children read this, let the instructor show them four or five different countries, and let him do the same in regard to states, telling them, as well as possible, how large they are.

CHAPTER XI.

DEFINITIONS.

Corn, any kind of grain, such as wheat, or rye.
 Fledged, covered with feathers.
 Charge, a command, an injunction.
 Quiver, to shake, to tremble.
 Chirp, to make a noise like a bird.
 Betimes, early, in good season.
 Report, a story ; to tell.
 Kindred, uncle, cousin, and the like.
 Particular, careful, exact.
 Usual, common, most frequent.
 Slack, lazy, careless, negligent.
 Wherefore, for which reason, why.
 Apply, to use, to show what is to be learned from a
 fable or sermon.
 Application, use ; the act of applying.

THE LARKS AND THE REAPERS. A FABLE.

A LARK, that had young ones in a field of corn, which was almost ripe, was under some fear, lest the reapers should come to reap it before the young brood were fledged, and able to remove from the place.

Wherefore, upon flying abroad to look for food, she left this charge with them, that they should take notice what they heard talked of in her absence, and tell her, when she came back again.

When she was gone, they heard the owner of the corn call to his son ; 'Well,' says he, 'I think this corn is ripe enough ; I would have you go, early to-morrow, and

desire our friends and neighbours to come and help us reap it.'

When the old lark came home, the young ones flew quivering and chirping round her, and told her what had happened ; begging her to remove them as fast as she could.

The mother bid them be easy : 'for,' says she, 'if the owner depends upon friends and neighbours, I am pretty sure the corn will not be reaped to-morrow.'

Next day, she went out again upon the same occasion, and left the same orders with them as before. The owner came, and stayed, expecting those he had sent to : but the sun grew hot, and nothing was done, for not a man came to help him.

'Then,' says he to his son, 'I perceive these friends of ours are not to be depended upon ; so that you must go to your uncles and cousins, and tell them that I desire they would be here betimes to-morrow morning to help us reap.'

Well, this the young ones, in a great fright, reported also to their mother. 'If that be all,' says she, 'do not be frightened, children ; for kindred and relations do not use to be so very forward to serve one another. But take particular notice, what you hear said the next time, and be sure to let me know it.'

She went abroad the next day as usual ; and the owner, finding his relations as slack as the rest of his neighbours, said to

his son, 'Hark, George, do you get a couple of good sickles ready against to-morrow morning, and we will reap the corn ourselves.'

When the young ones told their mother this, 'then,' says she, 'we must be gone indeed ; for, when a man undertakes to do his business himself, it is not so likely that he will be disappointed.' So she removed her young ones immediately, and the corn was reaped the next day by the owner himself and his son.

APPLICATION.

Never depend on the assistance of others, in anything which you are able to do yourself. *Æsop.*

APPENDIX TO CHAPTER XI.

DEFINITIONS.

Sluggard, one who is very lazy.

Saunter, to loiter, to be idle.

Breed, to feed, to bring up, to instruct.

THE SLUGGARD.

'Tis the voice of the sluggard, I heard him complain,
'You have waked me too soon, I must slumber again ;'
As the door on its hinges, so he on his bed,
Turns his sides, and his shoulders, and his heavy
head.

'A little more sleep, and a little more slumber ;'
Thus he wastes all his days and his hours without
number ;

And when he gets up, he sits folding his hands,
Or walks about sauntering, or trifling he stands.

I passed by his garden, and saw the wild brier,
The thorn and the thistle grow broader and higher ;
The clothes that hang on him, are turning to rags,
And his money still wastes, till he starves, or he begs.

I made him a visit, still hoping to find
He had took better care for improving his mind :
He told me his dreams, talked of eating and drinking ;
But he scarce reads his Bible, and never loves thinking.

Said I then to my heart, ' Here's a lesson for me ;'
That man's but a picture of what I might be ;
But thanks to my friends for their care in my breeding,
Who taught me betimes to love working and reading.
[*Watts.*]

CHAPTER XII.

FIGURES AND NUMBERS.

1	I	one	first,
2	II	two	second,
3	III	three	third,
4	IV	four	fourth,
5	V	five	fifth,
6	VI	six	sixth
7	VII	seven.	seventh,
8	VIII	eight	eighth,
9	IX	nine	ninth,
10	X	ten	tenth,

11	XI	eleven	eleventh,
12	XII	twelve	twelfth,
13	XIII	thirteen	thirteenth,
14	XIV	fourteen	fourteenth,
15	XV	fifteen	fifteenth,
16	XVI	sixteen	sixteenth,
17	XVII	seventeen	seventeenth,
18	XVIII	eighteen	eighteenth,
19	XIX	nineteen	nineteenth,
20	XX	twenty	twentieth,
21	XXI	twenty-one	twenty-first,
25	XXV	twenty-five	twenty-fifth,
30	XXX	thirty	thirtieth,
32	XXXII	thirty-two	thirty-second,
36	XXXVI	thirty-six	thirty-sixth,
40	XL	forty	fortieth,
50	L	fifty	fiftieth,
60	LX	sixty	sixtieth,
70	LXX	seventy	seventieth,
80	LXXX	eighty	eightieth,
90	XC	ninety	ninetieth,
100	C	hundred	hundredth,
101	CI	hundred and one	hundred and first,
102	CII	hundred and two	hundred & second,
103	CIII	hundred and three	hundred & third,
104	CIV	hundred and four	hundred & fourth,
105	CV	hundred and five	hundred & fifth,
106	CVI	hundred and six	hundred & sixth,
107	CVII	hundred and seven	hundred & seventh,
108	CVIII	hundred and eight	hundred & eighth,
109	CIX	hundred and nine	hundred & ninth,
110	CX	hundred and ten	hundred & tenth,
111	CXI	hundred and eleven	hundred & eleventh,
115	CXV	hundred & fifteen	hundred & fifteenth,
120	CXX	hundred & twenty	hundred & twentieth,
129	CXXIX	hundred & twenty- nine	hundred and twenty- ninth,
130	CXXX	hundred & thirty	hundred & thirtieth,

* Children should be taught to supply the figures, which are not here put down, and they should be made to understand that 1, 2, &c. stand for one, two, first, second, &c

140	CXL	hundred & forty	hundred & fortieth,
150	CL	hundred & fifty	hundred & fiftieth,
160	CLX	hundred & sixty	hundred & sixtieth,
170	CLXX	hundred & seventy	hundred & seventieth,
180	CLXXX	hundred & eighty	hundred & eightieth,
190	CXC	hundred & ninety	hundred & ninetieth,
200	CC	two hundred	two hundredth,
300	CCC	three hundred	three hundredth,
400	CCCC	four hundred	four hundredth,
500	D	five hundred	five hundredth,
600	DC	six hundred	six hundredth,
700	DCC	seven hundred	seven hundredth,
800	DCCC	eight hundred	eight hundredth,
900	DCCCC	nine hundred	nine hundredth,
1000	M	one thousand	one thousandth.

EXPLANATIONS.

Marks or letters, such as 1, 2, 3, I, V, X, are called figures, or characters. These ten characters, 1, 2, 3, 4, 5, 6, 7, 8, 9, 0, are called Arabic characters or figures, and I, V, X, L, and C, are Roman characters.

0 in such numbers, as 10, 20, 30, 100, or 1000 is called nought, zero, or a cypher.

The words, one, two, three, four, and the like are called numerals; first, second, third, are ordinals.

Figures are used to express the year, when any thing is done. Sometimes we say that a thing happened, 1824; and sometimes we say in the year of our LORD 1824; sometimes A. D. 1824; but these expressions all mean the eighteen hundred and twenty-fourth year after our LORD was born; and 1736, in the next chapter, means the seventeen hundred and thirty-sixth year after the birth of CHRIST.

CHAPTER XIII.

DEFINITIONS.

Affectionate, kind, loving.

Engaging, pleasing, charming.

Return, pay, reward. To return a kindness is to be kind to those who have been kind to us.

Power, strength. To have it in our power to do anything, is to be able to do it. It is the same thing to say, it is in our power to do a thing, and to say we can do it.

Unless, if not, except.

Complete, to end, to finish. To complete the fifth year, means to be five years old.

THE AFFECTIONATE LITTLE GIRL.

THE eldest daughter of Dr. Doddridge was a most lovely and engaging child. She was afraid of doing anything, that would displease, or offend, the great and good Gon. She loved to speak the truth. She behaved very prettily to every body; and, when people did anything to oblige her, she was very desirous to make them every little return, that was in her power.

As she was a great darling with her family and friends, she often received invitations to different places at the same time. Her father once asked her on such an occasion, what made every body love her so well. She answered, 'Indeed, papa, I cannot think, unless it is because I love every body.'

This sweet child died on the first of October, 1736 ; before she had completed her fifth year. Her father had greatly delighted in her ; more, he thought, than he could have done in so young a child : but it was a great comfort to him to think, that, though he should not see her any more in this world, she was gone to her heavenly FATHER ; and to that happy country, where he hoped they should one day meet, to part no more.

[*True Stories.*]

CHAPTER XIV.

Conversation fourth between the Mother and Son.

MOTHER. Can you tell me, Philo, what is meant by an assembly ?

PHILO. It is a large number of people, who have come together for some kind of business.

MOTH. Yès ; and such an assembly is sometimes called a convention. To assemble or to convène, signifies to meet together.

A great crowd of people, whether they have any business or not, is a throng, or a còncourse ; and when they meet to do mischief, the assembly is called a mòb, and what they dō, is called a riot.

An assembly that meets on Sunday to

pray, sing, and hear the minister preach, is a congregation.

I told you last evening something about laws, and rulers, and countries, and states. Before you forget that lesson, I want to tell you a little more about the same kind of things.

I do not expect you will understand them thoroughly, and I should not have said anything about them now, but you frequently hear about nations and countries, and you cannot know the meaning of those words, without first knowing what is meant by laws, and rulers, and some other things of the same kind.

I told you that our country is called the United States of America, and that we have a Congress and a President to make laws for us. In the Congress there are two assemblies of men, that meet in different rooms in the same house.

One assembly is called the House of Representatives, and the other assembly is called the Senate ; and each person in the Senate is called a Senator.

When any representative or any senator wishes to have a law made, he proposes or mentions it to the others, and they talk about it, and this talk is called a discussion or a debate.

After the thing has been debated long enough, they vote ; that is, they all express their wishes by saying yea or nay, yes or no. If the majority of the representatives

and a majority of the senators say yea, and the President says yea too, then what is mentioned or proposed, becomes a law, and every body must obey it.

By a majority is meant more than half, and the major part of any number of persons or things is the greater part. The smaller part is called the minority. If five persons were together, and three of them voted for a thing, and two of them voted against it, the three would be the majority, and the two would be the minority.

In England, they have a king and two assemblies to make laws. One assembly is called the House of Commons, the other is called the House of Lords ; and both together are called the Parliament.

Till about a half-century, or fifty years ago, the king and Parliament of England, or Great Britain, made laws for us. At that time our people thought they made some bad laws, and determined that they would not obey them, nor have them make any more laws for them ; but declared that for the time to come, they would choose men in our own country to make laws for us, and to see that they were obeyed.

This was called the Declaration of Independence, and the fourth day of July, which was the time when this declaration was made, is called Independent Day.

I suppose I must explain to you a little more, what is meant by dependent and independent. A little child depends on his

father and mother to take care of him ; to see that he has victuals and clothes enough, and to teach him what is right and good.

He depends on them, because he cannot take care of himself ; and as long as he is a child, he is said to be in a state of dependence, or in a dependent situation.

When he grows up, and knows what is right and good, and is able to work for everything he wants, and leaves his father's house, and goes away to some other place, where he takes care of himself, he is independent.

Our nation was once very small. A few people came from England, three thousand miles over water,* and settled or made their home in this country, among Indians and wild beasts.

Then they were willing to have the rulers of the country, which they came from, make laws for them, and take care of them ; but when they grew up into a great nation, it was best that they should be independent, just as a child when he grows up, should take care of himself.

* Let the instructor show the children on the maps, England, and the Atlantic ocean, and the places where our forefathers made their first settlements.

CHAPTER XV.

DEFINITIONS.

Approve, to allow, to think right.

Roll, a kind of loaf or cake.

Endeavour, to try.

Refuse, to deny. We refuse a thing, when we say that we will not take what is offered us, or that we will not do what we are desired to do.

Wholesome, healthy, apt to make us feel well.

Indulge, to humor, to gratify.

Sufficient, enough.

Resolute, determined, brave.

Commend, to praise, to speak well of.

THE HOT ROLL.

A LITTLE boy, about seven years old, was on a visit to a lady, who was very fond of him. He was a great way from his own home, and from his dear parents : but he behaved very well ; and endeavoured to do everything, that he thought would please them, if they were present, or were to hear of it.

One day, at breakfast, there was some hot bread upon the table, and it was handed to him : he refused to take any, but looked as if he wished to have some.

‘Do you not like hot bread?’ said the lady. ‘Yès,’ replied he ; ‘I am very fond of it.’ ‘Then, my dear, why do you not take some?’ ‘Because my papa does not approve of my eating hot bread.’ I suppose his father thought, as most people think, that hot bread is not wholesome.

‘But your father,’ said the lady, ‘is a great way off; he will not know whether you eat it or not. You may indulge yourself for once. There will be no harm in that.’

‘Nò! I will not disobey my father and mother. I must do what they have told me to do, if they are a great way off. I would not touch the roll, if I were sure nobody could see me. I myself should know it, and that would be sufficient.’

When the lady found him so resolute in doing what was right, she was pleased with him, and commended him; and I dare say he felt much happier in his own mind, than he would have done if he had eaten the hot roll.

The greatest of all pleasures, is that of doing what we know it is right for us to do. Other pleasures are soon over: but this pleasure, we may almost say, lasts forever.

[True Stories.]



CHAPTER XVI.

Conversation fifth between the Mother and her Son Philo.

MOTHER. I have told you, my dear Philo, how the President and Congress of the United States make laws for our whole country, and I hope you will recollect, or

remember* the conversations we have had about these things.

One person, who makes laws, is called a Legislator ; and a body or assembly of men, who make laws, is styled a Legislature. To style is to call by some name, and to denominate means the same.

There is a legislature too in every state, who make laws for that state, but not for other states. In the legislature of the state, there is a Governor, a Senate, and a House of Representatives, who make laws in the same way, that the President and Congress do.

Beside the legislators or law-makers, there is a set of men called Judges, who interpret or explain the laws, or tell the people what they mean ; and help them in putting an end to the quarrels and disputes, that happen among them.

To make this business more easy, the state is divided into a number of parts, which are called counties.† Each county is so small, that all the people, who have any business to do with the Judges, can easily meet together in one place. and have their business done.

* Recollect or remember. When two words of nearly the same meaning are connected in this manner, the latter is intended, as an explanation or definition of the former; and the instructor should see that the pupils understand it so, and require them to give such definitions.

† Let the instructor show the pupil the several counties on the maps, and the places where the courts are held.

In every county there is a prison, or jail, where they shut up those who will not pay their debts when they can; and those who kill, and steal, and do other bad things.

Two or three times in a year, the Judges have meetings in every county, which are styled Courts; and there is a set of men who are called a Jury, twelve or more in number, who assist, or help the Judges, in making the people do right one to another, and in detecting, or finding out those, who have done wrong.

When there is good reason to think that any one has robbed, or murdered a man, or that he has stolen, or done anything else, which is very bad, a person, called a Sheriff, takes him and puts him in prison, and while he is confined, or shut up, he is called a prisoner.

But none is to be punished for any crime or bad action, till it is certainly known, that he has done it. So to make the matter certain, the Judges go into court, and take their places on a seat called the Bench, and the Jurors take their places too; and the Sheriff goes to the jail, and brings the prisoner, and makes him stand before the Judges, at a place called the Bar; and a complaint against him, which is called an indictment, is read; and then the Judges ask him, whether he is guilty, or not guilty; that is, whether he has done the bad action, or not.

If he says he is not guilty, or that he has not done the bad action, every body, that knows anything about the matter, is called upon to tell the Judges and the Jury, what he knows about it. The story which any one tells in court, is called testimony or evidence ; and the one who tells it is called a Witness.

When the witnesses have said all they have to say, and the Lawyers and the Judges have made everything as plain as they can, the Jury say whether they think him guilty, or not guilty.

If they say guilty, the man is punished, but if they say not guilty, the Judge tells him that he is at liberty, or, that he may go where he pleases.

If you remember, my son, what I have told you, I hope you will understand what is meant, if ever you are asked what * country you live in, or what state you live in, or what county you live in.

There are some other words, which you will often hear, when men are talking about these things, and which I wish you to understand.

To accuse a man is to say that he has committed a crime, or done something bad ; and what is said against him is called an accusation.

* Neither these questions, nor any others should be put to a child, till he understands what is the meaning of the words that are used.

To prove a man guilty is to make it certain, that he has done something bad. To convict a man is to prove him guilty; and such a man is called a convict, or a criminal.

To acquit a man is to clear him, or to say that he is not guilty.

To condemn one is to say that he is guilty.

A man is innocent, who has done no harm.



CHAPTER XVII.

DEFINITIONS

Recollect, to bring to mind, to remember.

Distinguish, to know, to make a difference.

Accurately, exactly.

Endure, to bear, to suffer.

Yield, to give up.

Purchase, to buy, to pay for.

Observe, to notice, to mind.

Alas, an expression of sorrow.

Disqualify, to unfit.

Character, goodness or badness.

Caprice, whim, foolish notion.

Deprive of, to take away from, to rob

Profuse, overflowing, wasteful.

Relief, help, deliverance.

Proprietor, owner.

Drought, dry weather.

Deluge, a flood.

Passenger, a traveller.

Compel, to make, to oblige.

Decrepit, lame, worn out.

Retain, to keep, to hold.

Oppression, cruelty to inferiors
 Reduce, to bring down, to bring low.
 Mere, only.
 Skeleton, animal bones without flesh.
 Indifference, carelessness.

THE STORY OF STEADY WHITEFOOT,

as related by himself a little before his death

‘I WAS born in the pleasant month of Măy, in the year 1810. My mother’s name was Tibby Whitefoot, and a very kind mother she was.

For about a week after my birth, we lay in a sweet pasture together. She had nothing to do, but to feed and take care of me, and my only employment was to swallow the milk she gave me, and learn to use my legs and feet.

At first I made an awkward business of walking, but in a few days, I could trot and gallop, as I believe, very well.

As far as I now recollect, some of my first thoughts were, that this was a charming world to live in; but scarcely a week had passed before I found there were some troubles even for little colts.

My mother was sometimes taken out of the pasture for short rides, and I always went with her; but as we often met other horses going the opposite way, while I perhaps was loitering behind, and as I had not learned to distinguish my mother very accurately by sight, I frequently turned back, and followed those I met.

My mother would call for me, and when I heard her voice òne way, and, as I thought, saw her go the òther way, my little head was puzzled almost out of its wits.

Another great trouble I had in my early days. There were many saucy dogs, who would run out, and bark at me, and make my heart beat, as if it would break through my sides. Once, I remember, a little yelping puppy attempted to bite my heels, but I gave him such a kick, as made him run off singing a very different tune.

This, perhaps, would have been wrong in a man, or a child, though I hope it was not wrong in a còlt. I did not wish to hurt him any more, than would keep him from biting or scaring me again. It seems to me that masters ought to teach their dogs better manners, than to snap and snarl at those, who are going peaceably along in the road.

My childhood and youth after I was weaned, and had done following my mother, was passed very pleasantly to the age of three years. In summer, I lay in a fine pasture abounding in white clover and cool shades, and in winter I had a plenty of good hay. Beside, the children were very fond of me, and often visited me, giving me salt and oats, which I ate out of their little hands, while they gave me many a smile and gentle pat.

When I was between three and four

years old, my master began to ride me, and drive me in a wagon or chaise. Once I determined that I would never endure such things; but with a little consideration, I thought it no more than right, that I should do something for him, who had supported me for so many years, and done so much for my happiness.

Beside, I had observed that other colts, who had refused to obey their masters, were sadly beaten, and, after all their sufferings, were obliged to yield.

My master was very gentle; and, if I could always have lived with him, I should hardly have known what sorrow was. My mother, however, had a numerous offspring, and my master was obliged to sell some of us, among which I was one.

As it must be so, I was in hope of being purchased by a real gentleman or lady, having observed that such persons were generally kind to their horses: but, alas, though in other respects very handsome I had two white feet, and these disqualified me for genteel service.

I was therefore sold to a young man, who wished to be thought a gentleman, though he had neither money nor character to make him such. In his service I suffered greatly.

The warmer it was in summer, and the colder in winter, the faster he would drive. When ready to drop down with fatigue in summer, I was tormented by ten

thousand flies, against which I could no longer defend myself, as the cruel caprice of man had deprived me of the means, which nature had provided for brushing them off.

In winter I was often heated into a profuse sweat, and then left to shiver for hours under a piercing wind; and sometimes to pass whole nights after a long journey, with little or nothing to eat or drink.

As my second master was an idle gamester he was at length obliged to part with me for the payment of his debts, and I rejoiced in a change, which I thought must bring relief. My next owner, however, was the proprietor of a stage coach.

In his service, though I had enough to eat and drink, my sufferings were increased. I was obliged to travel, and go the same distance in all weathers.

The greatest heat, or the greatest cold, the greatest drought, or the greatest deluges of rain made no difference.

Whether the road was hard and good, or whether I waded in sand, or mud, or snow, it was all the same, excepting that the worse the travelling was, the more I was loaded with passengers, and frequently I had scarcely arrived at the place of rest, before I was compelled to return with an equal, and perhaps a heavier load.

As in such cases we were obliged to move slowly, I often heard passengers, in

the bitterest complaints wish us dead. The only consolation I had was that of hearing now and then the voice of pity from persons of greater tenderness.

In this drudgery, I became gray and decrepit, before I was fifteen years old ; and my third master, finding it impossible for me to perform my task any longer, sold me to one, who seems to care for nothing else, than to profit, as much as possible, by the little strength I retain.

I have nothing to hope for in life. Death alone can set me free from that cruel oppression, under which I have passed the greater part of my days.'

Such was the story of poor Steady Whitefoot. A few days after, he was found starved to death ; reduced by hard labor, and poor keeping to a mere skeleton. Such is the history of many horses, and what an account have their cruel masters to give to Him, who does not look with indifference on the sufferings of any, not even the humblest of his creatures.

CHAPTER XVIII.

Conversation sixth between the Mother and her Son.

MOTHER. Can you tell me, Philo, what is meant by keeping a law, and what is meant by breaking it ?

PHILO. To keep a law is to mind and obey it, and to break a law is to disobey, or transgress it.

MOTH. Very well ; and now I should like to ask you, what is the difference between transgression and neglect.

PHIL. The minister told us the other day, that 'transgression consists in doing what is forbidden ; and that neglect consists in omitting what we ought to do.'

MOTH. I am glad, my son, that you remember what the minister said ; but did you understand him ? What is meant by omit ? and consist in ?

PHIL. To omit doing anything is to leave it undone, and omission has the same kind of meaning. I believe I understand what is meant by consist in. But I do not know whether I can express it.

MOTH. To consist in, means nearly the same as to be. To say that transgression consists in doing what is forbidden, means that transgression is doing what is forbidden.

PHIL. I wish, mother, you would mention to me the crimes, which are forbidden by the laws of the state. The newspaper tells of one person that is hanged, and of another that is sent to the state's prison, for things, which I do not always understand.

MOTH. I cannot tell you now of all these things, but I will mention some of

the crimes, which are most common. You know that murder is one of the greatest crimes, and that murderers are hanged. Robbers too are hanged, and pirates, and those who set fire to houses in the night, are hanged.

There are some people, who get their living by robbery ; who carry with them knives, or guns, in order to frighten travellers, and make them give up their money ; and sometimes kill those, who will not give it up. These are called robbers, and sometimes highwaymen, and sometimes footpads.

A pirate is one, who commits robbery at sea, or on the ocean. On the ocean, you know, there are many ships, which are a kind of carriage made to move on the water.

Some of these ships have a great deal of money in them, and other things, which can be sold for money ; and the pirates go and kill the men, that are in such ships, shooting some, and stabbing some with daggers or long knives, and beating some to death with clubs, and throwing some into the water, and drowning them ; and then they take the ship, and everything that is in it, for their own. Such a thing is called piracy, and what a wicked thing it is !

A SHIP.



Some persons are so wicked, as to set fire to houses, in order to burn them, that they may have a chance to steal, while the owners and their neighbours are busy in putting out the fire, or saving the goods.

This is commonly done in the night; and, if many houses are near together, the fire is likely to spread from one house to another, till many of them are burned, and perhaps some person burned in them. Burning a house is called arson.

Breaking open a house in the night, in order to steal, is burglary.

Stealing is theft.

Cheating is fraud or swindling.

To tell lies about any one, in order to make others think ill of him, is slander or defamation.

All these things are crimes, and they are all punished by the rulers of the state or country.



CHAPTER XIX.

NATIONAL CHARACTERISTICS, OR PECULIARITIES.

THE FRENCH.



THE French are inhabitants of France in the west of Europe. Their country is fruitful and pleasant. Their chief city is Paris on the river Seine. They are a gay and sprightly people, fond of music, dancing, conversation, and dress.

The higher classes are very polite. They have many learned men among them, and a great variety of good books; but the poorer people are left too much without instruction.

THE ENGLISH.



THE English live in England, a country which is small, but well cultivated, rich and beautiful.

The drèss of the English, as well as that of the French and the people of the United States, is perpetually chànging, and that which is fashionable òne yéar may be very ùnfashionable before the nèxt yéar.

The English, in general, are resolute and brave, thoughtful and industrious. They have the best government in ·Eù-rope, and to their ·honor they have no African slaves. They have many ·col-leges and ·schools; but multitudes of the poor ·people have, in years past, been left to grow up without learning to write or read. At present, however, much more is done for their instruction and improve-ment.

THE SPANIARDS.



THE Spanish people live in Spain, a country in the south of Europe. By nature, that country is very delightful; but their government is tyrannical, and the people are wretched.

Though their language is one of the noblest in the world, they have few good books, and few learned men. They are not allowed to print or write, or speak what they think, let it be ever so true, or ever so useful. Thousands in that unhappy country have been put to a most painful death, for daring to think for themselves on matters of religion.



CHAPTER XX.

Conversation seventh between the Mother and her Son Philo.

MOTHER. You may tell me, Philo, what is meant by duty and dutiful.

PHILO. A duty is anything, which ought to be done. It is a duty to love God, and it is a duty to be kind one to another. To be dutiful is to be obedient to those, who have a right to command us.

MOTH. I believe, my dear, you understand the words.

PHIL. Now, mother, I should like to ask you a question or two.

MOTH. As many as you please, my son. I wish you were more inquisitive than you are.

PHIL. What is inquisitive, mother?

MOTH. Inquisitive means, fond of asking questions. But what is the question you had in your mind?

PHIL. I wish to know whether there is any difference between vice and sin.

MOTH. There is no great difference between them. They both mean disobedience to the divine laws. By divine laws are meant God's laws; and divine commonly means belonging to God, just as human means belonging to man.

PHIL. I hear a great deal every Sabbath about virtue and vice, and I should like to understand these words a little better, that I may learn more from the sermons I hear. As vice means something bad, I suppose virtue means something good.

MOTH. It does, my dear; and a vicious man is a bad or wicked man, and a virtuous man is a righteous, or good man.

PHIL. I suppose, mother, there are

many virtues and many vices ; will you be so kind as to tell me what they are, and what they are called ?

MORN. Yes, dear ; any right action, which is done for the purpose of pleasing God is a virtue.

Some of the virtues are industry or diligence, temperance, frugality, patience, humility, meekness, placability, veracity, justice, benevolence, kindness, generosity, devotion, and piety. Some of the vices—indolence or idleness, prodigality, intemperance, impatience, pride, peevishness, revenge, falsehood, injustice, malignity, avarice, and profaneness.

Industry, or diligence, consists in being very busy about something, which is useful. The diligent or industrious man is always doing good to himself or others. The indolent man will not work, if he can help it. The idle man does not work. The indolent and the idle therefore are great sinners ; because they will not do what God commands.

To be temperate is to be careful not to eat or drink too much ; and this carefulness is called temperance. To eat or drink more than does any good, is intemperance and drunkenness, which is one kind of intemperance, is a very shameful vice. Children, if they do not wish to become drunkards before they die, should never taste of rum or brandy, any more than they should of poison.

Those, who take good care of what they have, and allow nothing to be wasted, are called frugal, and the virtue itself is frugality. Those who waste what they have, are prodigal, and are guilty of the sin of prodigality. Prodigal persons are almost always poor, and are often beggars.

Those, who bear quietly the pains they feel, and the troubles they meet, are patient: and those, who do not bear such things quietly are impatient. The patient are virtuous, and the impatient are vicious.

Pride consists in thinking ourselves greater, or better, than we are. Humility consists in thinking ourselves no better, than we are. The proud cannot please God; but those who are humble, are sure to please Him.

The meek are those, who are not apt to be angry, though they may be much abused; and their quiet temper, or feeling, is called meekness. Peevishness is the same as fretfulness; and is a vice which every body hates.

Placability is a willingness to forgive. Revenge consists in hurting those, who have hurt us, which is sometimes called retaliation, or rendering evil for evil.

Veracity is the virtue of always speaking the truth. Falsehood is the vice of telling what is not true.

To do justice, is to do what is right; and those who always do justice, are called just, or honest, or upright. Those, who

break their promises, or will not pay their debts, when they can, are dishonest, and unjust, and deserve not to be trusted.

Benevolence consists in kind wishes; and generosity, in very kind actions. Malignity is the desire of seeing others unhappy, and is one of the greatest vices in the world. Avarice is too great love of money. It is sometimes called covetousness.*

Profaneness means cursing, swearing, or using any name of God in angry or trifling talk.

Piety is a desire and endeavour to please God by doing everything, which he has a right to expect from us. The pious man loves God, and prays to him, and is very thankful to him, for all the good things God does for him. He thinks much of God, and endeavours to learn and do his whole duty.

To devote is to give up entirely. A child may give up, or devote himself to play, or he may devote himself to study. He may devote himself to his parents, to do everything they wish, and he may devote himself to God, to keep all his commands. A child who devotes himself to God, is called a religious child, a pious child, or a devout child. Devotion has

*These four words, covetous, grievous, heinous, and mountainous, are sometimes pronounced coveteous, grievous, heinous, and mountaineous. This is both vulgar and improper.

the same kind of meaning as devote. It properly means religion or piety, but sometimes it signifies prayer or praise.



CHAPTER XXI.

THE CHINESE.



THE Chinese are inhabitants of China. As foreigners, or people of other countries, have never been allowed to travel much in China, we are not very much acquainted with that country.

We do know, however, that it is very populous, or full of people; and that parents, who have more children than they know how to support, are allowed to throw their infants into the rivers, or the streets; and it is said, that in Pèkin, a very large city, carts are employed every morning to go round, and pick up the children, who have been thrown out the night before, and

carry and throw them, dead or alive, into one pit together.

The Chinese are idòlaters, and their temples, or meeting-houses are called Pagodas.

In China, the men and the women dress very much alike. The men frequently wear petticoats, and the women drawers. The richer people dress much in silks, and the poorer people in cottons.

It is the custom of the Chinese to keep the feet of their female children bound so tight, that they may never grow. Few of their feet are more than five inches long, or two inches broad. Such a miserable and unnatural foot is thought to be indispensable to female beauty.

DEFINITIONS.

Idolater, a worshipper of false gods.

Custom, what is done by most persons for a long time

Abhorrence, hatred, great dislike.

THE HINDOOS.



The Hindoos live in the south part of Asia. They have long black hair, and

generally black eyes. They are idòlaters, and often burn or dròwn themselves, expecting, that by doing this, they shall go to a world of happiness.

Their fashions and customs are fixed by their religion; and most of them are the same now, that they were two thousand years ago. In general, they have a great abhorrence of Christians, and will neither eat nor drink with them.

THE TURKS.



THE Turks live in Tùrkey, a large country in the east of Europe and west of Asia. Their chief city is Constantinople. In stead of a hat they wear a piece of cloth bound about their heads, which is called a turban. They sit with their feet under them on mats or cushions, and do not use chäirs.

The Turks are ignorant and cruel. The men are allowed to have several wives apiece, whom they treat more like brutes than like companions. In religion they are Mahometans ; that is, they believe in Mahomet, a man who lived about twelve centuries ago, and pretended to be a greater prophet than JESUS CHRIST.

The writings of Mahomet, called the Koran, teach that heaven is a place of animal enjoyments, and that those, who die in fighting for that religion, will immediately go to such a heaven. A Turkish meeting-house is called a Mosque, and distinguished by an emblem in the form of a crescent, or new moon, with the horns upward.

CHAPTER XXII.

Conversation eighth between the Mother and Son.

MOTHER. I hope, my dear Philo, the conversation we had last evening, has been a help to you in understanding the minister to day.

PHILO. It has done me some good ; but ye' I have heard many words, which were not very intelligible to me, especially in the prayers.

MOTH. I intend this evening to explain some of the hardest words, that are used

in prayers and hymns ; but in the first place, I wish to know, whether you can define a few words, which I have in my mind. What are the significations of present and absent, presence and absence ?

PHIL. Present means in the same place ; absent, in a different place ; out of sight ; out of hearing ; far off. To be in the presence of any person, is to be in the same place, where he is ; to do anything in the absence of any person, is to do it, where he is not so near, as to see, or know it.

MOTH. Very well, my son. Now you may define approach.

PHIL. To approach is to come near.

MOTH. What is the meaning of throne ?

PHIL. A throne is the seat of a king ; but I do not understand very well what is meant by coming to the throne of grace.

MOTH. Grace signifies mercy, or kindness to those, who are in want or distress. Now God is spoken of as sitting on the throne, for the very purpose of showing mercy and kindness to those, who are in trouble ; and to go to the throne of grace, means to pray to God for the things we need.

I will now mention to you the words, which I intend this evening to explain. They are the following words :

Eternal, eternity ; immortal, immortality ; invisible, self-existent, immutable, al-

mighty, omnipotent, omniscient, omnipresent.

Eternal means without beginning, or without end : eternity is time, which had no beginning, or will have no end. God is eternal ; for there never was a time when he was not. He was never born, nor made ; nor did he ever begin to live.

A thing, which may die, is mortal ; but that, which cannot die, is immortal. All animals are mortal ; for they must die ; but our souls are immortal, for they will not die, when our bodies are laid in the grave ; and God is immortal. Immortality is everlasting life, or life, that will never end.

Those things are visible, which may be seen ; and those are invisible, which cannot be seen. Water is visible, but air is invisible, and God is invisible, for he cannot be seen, where he is present.

To exist is to live, to be. Existence is life, or being. Self-existent means living, or being without the help of anything else.

God made us, and all other things in earth and heaven ; but no one made God. He always was just as he now is, before there was any world.

Immutable means unchangeable ; always the same. God is immutable. He cannot change.

Omnipotent means able to do every thing.

·Omniscient means knowing everything. God is omniscient. He knows all we do, and all we say, and all we think, and all we feel. He knows everything, which ever was, or ever will be ; and this knowledge is called omniscience.

God is said to be ·omniprèsent, which means that he is in all places at the same time. Wherever you go, he is with you. He fills heaven and earth with himself.

APPENDIX TO CHAPTER XXII.

DEFINITIONS.

Live aright, to do right, to be religious.
Nigh, near, not far off.

Hymn first, for a little Child.

I love the Lord for all the care,
He takes of such a child as I.
He knows my wants ; he hears my prayer ;
In every danger he is nigh.

The Lord has made me what I am,
And every day he gives me food.
I'm always happy as a lamb,
Because he always does me good.

My God, I'll thank thee every night,
And every morning pray to thee.
O, teach me, LORD, to live aright,
And when I die, take care of me.

DEFINITIONS.

Shade, a shadow, a cloud, darkness
 Flee, to run away.
 Fled, hurried away.
 Slumber, sleep, a nap.
 Close, to shut, to end.
 Ne'er, never, at no time.
 Ever, always, at any time.

Hymn second, for Children.

The shades of night are fled,
 'Tis time to wake and rise.
 I've rested sweetly on my bed,
 While slumber closed my eyes!

Our God is ever near,
 To guard us night and day.
 Good children never need to fear,
 Who ne'er forget to pray.

O ! save me, LORD, this day
 From every want and pain ;
 And let me ne'er in work, or play,
 Break thy commands again.

LORD, while I eat and drink,
 May I remember thee,
 Of all thy kindness may I think ;
 For thou art good to me.

A few more days ! and then
 The grave will be my bed ;
 And I shall never rise again,
 Till CHRIST shall wake the dead.

CHAPTER XXIII.

Conversation ninth between the Mother and her Son Philo.

PHILO. A few more words, my dear mother, I should like to have explained, which are often used in religious exercises

MOTHER. Can you define exercise, my son ?

PHIL. Yès, Ma'am. An exercise is anything we do, especially when it takes considerable time.

MOTH. Yès ; work is an exercise, and play is an exercise, and study is an exercise ; and prayer and singing psäls, are religious exercises.

What is meant, Philo, by heavenly **FATHER**, or our **FATHER** in heaven ?

PHIL. Our heavenly **FATHER**, or our **FATHER** in heaven is God ; who is kinder than any father on earth.

MOTH. You may tell me the meaning of iniquity, trespass, and offence.

PHIL. Iniquities, I believe, are any bad actions ; and I suppose trespasses and offences are bad actions, or sins.

MOTH. Now, my dear, I will define a few words, which, I think, you will like to have explained.

Remission signifies forgiveness, or pardon.

Pure signifies clean, clear, not mixed. Pure water is that, which is entirely clear ;

which has nothing in it. Dirty water is impure.

Purity means cleanliness, or clearness. Impurity is uncleanness. To purify is to cleanse, or make anything clear.

Sinners are spoken of as unclean, or impure ; because God dislikes sin, more than we can dislike the dirtiest thing in the world. On this account we pray God to purify us from all sin ; that is, to make us in all things good ; so that he may take pleasure in us.

To sanctify means to purify from sin ; to make clean.

Sanctification is the act of cleansing, or making clean.

To redeem is to do something, or give something to save another from loss, or suffering. So CHRIST, as the Bible tells us, 'gave himself for us, that he might redeem us from all iniquity ;' and the act of redeeming is called redemption.

To intercede is to pray for others. Intercession is prayer for others. An intercessor is one, who prays for others. CHRIST is our intercessor ; for the Bible says, 'He ever lives to make intercession for us.'

To reconcile, is to bring those to a state of peace and friendship, who have been at enmity, variance, or opposition. 'So God is, in CHRIST JESUS, reconciling the world to himself.'

As our Intercessor and Redeemer,

CHRIST is called a Mediàtor ; the 'one Mediàtor between God and mán,' in whose name alone we are to offer our prayers, by whom we are reconciled to God, and through whom we hope for pardon, peace, and everlasting life.

We will have a short pause, or rest in our conversation, and then I will define a few other words.

PAUSE.

MOTH. I wish you, Philo, to tell me the signification of wise and wisdom.

PHIL. Wise means not foolish. A wise man is one, who spends his time about those things, which are the most useful, and chooses the best ways of doing what he wishes to do. Wisdom is that, which differs most from folly, or foolishness.

MOTH. What is the difference between great and large ?

PHIL. I never thought, mother, that there was any difference between them. Does not a large house and a great house mean the same thing ?

MOTH. Yès, my dear ; but a large mán does not mean the same as a great mán. A large man is one, who has a great bòdy ; but a great man is one, who has more mind than others ; who knows a great deal, or does a great deal of good.

Now I wish you to define superior and inferior.

PHIL. An inferior is one, whom we look down upon, as not deserving so much notice, as we think we deserve. A superior is one, that we look up to ; who is in some things better, or happier than we.

MOTH. Yès, superior means higher, and supreme means highest. The SUPREME BEING is God, who is above all other beings, in everything great and good.

[The following words I shall now define ; approve, approbation, adore, adorable, adoration, admire, admirable, admiration, awe, awful, esteem, honor, homage, providence, providential, regard, respect, revere, reverence.]

To approve is to think right, or fit.

Approbation is the act of approving.

To regard is to look at, to think of, to think much of, to love.

To respect a person is to regard him, as a superior ; or at least, to think him greater, or wiser, or better, than other persons.

To honor is to shòw respect to a person.

Homage is the respect, that is shown to a sovereign, a king, or a queen.

To admire is to regard with wonder and delight.

Admiration is pleàsing wonder ; and that

is admirable, which deserves to be admired.

To adore is to feel the highest respect for ; to honor, as God deserves to be honored.

Adorable means deserving to be adored ; and adoration is the highest respect, or honor.

To revere is to love and fear very much at the same time. So children should love and fear kind parents, and much more should they revere, or love and fear God.

Reverence is love and fear together, and awe is reverence. Awful means dreadful, or full of reverence.

Providence is the care, which God takes of his creatures ; and this care is called providential care.

I intend, Philo, to write off the conversations I have had with you, that you may have an opportunity for learning the definitions more thoroughly, and that your sister Cynthia may read them. I hope she will be at home to-morrow, and in future I shall converse with you and her together.

CHAPTER XXIV.

THE HOTTENTOTS.



The Hottentots, who live in the south of Africa, are little above the condition of brutes. Their clothes, which are few, consist of skins and furs. They live mostly on roots and meats, which they eat almost raw, and generally without knives, forks, or plates. They are said to be extremely ignorant; knowing hardly enough about numbers, to count six.

 DEFINITIONS.

Extinct, dead, brought to nothing.

Diminution, wasting, the state of becoming smaller.

Decline, act of going down. or coming to nothing.

Ly, added to a word, commonly signifies way, or manner. Carefully means in a careful way or manner ; and pitifully means in a pitiful way, or manner.

APPENDIX TO CHAPTER XXV.

DEFINITIONS.

Peaceful, quiet, still.

Group, a small number of living things together.

Seek, to look for, to go to.

Close, the end, the latter part.

PLEASURE.

I love to see the còws come home ;
 I love to see the hens at rest ;
 I love to see the sleepy birds
 Seek their little peaceful nest.

I love to see a little group
 Of children, at the close of day,
 Eat their bread and milk in love,
 And smile the pleasant hour away.

[*Mrs. Sproat.*]

SABBATH.

'Tis sabbath-day, a day of rest,
 A day which my dear Lord has blessed ;
 I will not do a wicked thing,
 But try to serve my heavenly King.

God is my best, my ònly friend.
 On whom forever I depend.
 I'll love and praise him, till I die,
 And praise him then above the sky.

[*The same Author.*]

DEATH.

Sarah, do you hear that bell ?
 'Tis for a pretty bàbe that's dead.
 In the cold and narrow grave
 Must be laid its little head.

That's the end of all the wòrld ;
 Every one on earth must die ;
 But the child, who loves its God,
 Will live again beyond the sky.

[*Mrs. Sproat.*]

 CHAPTER XXVI.

Conversation second between a Mother and her Children.

MOTHER. You may tell me, Cynthia, the difference between necessary and convenient, necessity and convenience.

CYNTHIA. Those things are convenient, which are useful or agreeable ; which make our situation more easy or more happy ; and those things are necessary, which must be, or which we cannot do without. Necessity is very great need.

MOTH. Your definitions are good, my dear ; but, Philo, you may illustrate them by examples. Do you know what is méant by illustrate and example ?

PHILO. Not very well, Ma'am.

MOTH. Then I will tell you. To illustrate is to make a thing plainer, or more easy to be understood. An example is a

pattern of something, which is to be done, or it consists in doing or saying something, just as others are to do or say it.

If I tell you how to hold your pen, and then take the pen into my own hand, and let you sèe how it is to be held, I give you an example of what I have said to you. I wish you now to give examples of the right use of convenient and necessary.

PHIL. Càrriages are convenient in travelling; but they are not necessary: for we may walk, or ride on saddles. Bòots are convenient in winter, though we may do tolerably well with shòes.

MOTH. You have given very gòod examples, my sòn.

CYN. Are not many things said to be necessary, which are not?

MOTH. Yès; this word is very improperly used by thousands of people. Many things are thought to be necessary by some, which do them little good, and perhaps a great deal of harm.

Little children are apt to think that a great deal of plày, and a great many pies, and càkes, are necessary to make them happy: but those children, who do not see a cake nor a pie once a wèek, are more likely to be well and happy; and to play a little, and work a little, and read a great deal, is a thousand times better than to play a great deal, and eat a great deal, and sleep a great deal, and do little beside.

Young lādies are apt to think it neces-

sary, that they should have a great many fine things to wear ; not knowing that the very desire of these things is apt to make them unhappy. A kind heart, a cheerful countenance, an improved mind, and a virtuous life are much more useful and necessary, than fine clothes. They will make us happy in ourselves, and agreeable to all, who are worth pleasing.

Some men and some women too, think rum or brandy necessary to their happiness. They are very uneasy, if they cannot have it once, or twice, or three times a day. But to most persons nothing could be more unnecessary, and scarcely anything more hurtful. It would be much better to throw their money in the fire, than to buy rum with it.

If I wished to make any one as miserable as he could be in this world, I would try to persuade him that it was necessary for him to drink rum.

But I want to say a little more about these words. Philo, can you tell me what word signifies a convenient time ?

PHIL. Yes, Ma'am ; opportunity signifies a convenient time, or a good chance.

MOTH. And can you tell me, Cynthia, any other word which means the same as necessary ?

CYN. Yes, Ma'am ; indispensable and unavoidable. Things are indispensable, which we cannot do without, and which are therefore necessary : and those evils

are necessary, which we cannot avoid or fly from.

MOTH. You have done well, my children. You make me more and more happy every day.

APPENDIX TO CHAPTER XXVI.

DEFINITIONS.

Youth, the time when we are young ; a young man or woman.

Reign, to be a king or queen.

Hosanna, a song of praise.

Scribe, a writer and teacher among the Jews.

Priest, a kind of minister.

Blaspheme, to speak against God or CHRIST.

Delay, to leave undone ; to wait.

EXAMPLES OF EARLY PIETY.

What blessed examples do I find
Writ in the word of truth,
Of children that began to mind
Religion in their youth

JESUS, who reigns above the sky,
And keeps the world in awe,
Was once a child, as young as I,
And kept HIS FATHER'S law.

At twelve years old he talk'd with men,
The Jews all wondering stand ;
Yet HE obey'd HIS mother then,
And came at her command.

Children a sweet hosanna sung
And blessed their SAVIOUR'S name ;

They gave HIM honor with their tongues,
While scribes and priests blaspheme.

Sàmuèl, the child, was weaned, and brought,
To wait upon the LÒRD ;
Young Timothy betimes was taught
To know HIS holy word.

Then why should I so long delay
What others learn so soon ?
I would not pass another dáy
Without this work begun.

[*Watts.*



CHAPTER XXVII.

Conversation third between the Mother and her Children.

CYNTHIA. Mother, the newspaper to-day gives some account of a book on Natural History ; and I doubt whether I fully understand the meaning of Natural History. Will you be so kind as to explain it to us ?

MOTHER. Yès, my dear. The words nature and natural are often used, but sometimes with very little meaning. Nature, I suppose, properly signifies the first state or condition of a thing, or what God made and intended it should be.

It is the nature of dogs and beàrs to go on all their four feet, though they have sometimes been taught to stand up on their hind feet and walk like men.

It is the nature of birds to fly, and of fishes to swim : but it is not the nature of boys or girls either to fly, or swim. Boys

may lèarn to swim ; but what we learn, and take pains to do, is àrt not nàtùre.

Mountains, rivers, trees, and animals, and other things of this kind, are often called wòrks of nature ; while houses, carriages, furniture and dress, are called works of art.

Nàtùrál is a word derived from nàtùre ; and has the same kind of meaning, though it is used with some different words.

I wish you to understand the meaning of deríve ; for it is a word I may often find it convenient to use. Children are derived from their parents, and are apt to be like them. If the parents had never been, the children would never have been. So, natural is derived from the word nature, as much as the child is born of the parent, and is very much like it.

We may say it is the nature of dogs and lions to eat flesh ; but it is not natural for hòrses to eat flèsh. They would sooner starve to dèath, than eat a bird, or a lamb. I hope you understand now the meaning of nature and natural. You know too, I suppose, that hìstory signifies a story about persons or things ; an account of what they have done, or what has happened to them for a considerable time.

There are many different kinds of history, which are called by different names. The common hìstory of nations, kingdoms, and states, is called Cìvil History.

The history of individuals, or single

persons, is Biògraphy. The history, which is found in the Bible is Sàcred History.

An account of true religion, an account of what has been done for it, and what has been against it, is Ecclesiàstical History ; and an account of any of the works of nature, such as animals, plants, rivers, mountains, stones, and the like, is called Nàtural History.

If I talk about wölves, and tell you what countries and places they are found in, what they live on, how they look, and how they behave, I give you the natural history of wölves.

If I tell you where potàtoes were first found, how they look, what ground suits them best, what countries they are now raised in, and what are they good for, I give you the natural history of potatoes.

The natural history of plants, is called Bòtany ; and the natural history of animals, Zoòlogy.

CYN. I think, mother, we understand what is meant by natural history ; but a thought has come into my mind, which I should like to ask you about. You told us a few minutes ago, that the word natural is derived from the word nature, as a child is born of a parent. I suppose if we mind this, we may find it very useful in helping us to the meaning of words.

MOTH. You are right, my daughter, and I am glad you have taken so much no

tice of what I said. Those words, which are derived from others, are called derivative words; and the words, which they are derived from, are primitive words.

Sometimes four or five words spring, like a little family, from one; and, when we become well acquainted either with the parent, or with any one of the children, we may commonly know, or find out any other, as soon as we see it.

I told you that the meaning of a derivative word, is very much like that of a primitive word, though they must be used somewhat differently. Thus, difference, different, and differently, are derived from differ; and it is the same thing to say, that the taste of an apple differs from that of a plum, or that there is a difference between the taste of one, and the taste of the other, or that they are different in taste, or that they taste differently.

PHILO. Mother, will you be so kind as to mention all the words, which are derived from history, and those, which are derived from nature?

MOTH. I will mention those that are in common use.

History, historian, historical, historically. Nature, natural, naturally, naturalize, naturalization, naturalist, native, nativity, natal.

PHIL. I suppose an historical book, or an historical work means the same as an

history ; and that an historian is one, who writes history.

MOTH. Yes.

CYN. What, mother, is the meaning of naturalize ?

MOTH. When a man is born in one country, and goes to live in another country, and is treated just as if he had been born there, he is said to be naturalized in the country where he lives.

CYN. I suppose our native land means the land, or country, where we are born, and the land of our nativity, means the same.

MOTH. Yès ; and our natal dăy is our birth day.



CHAPTER XXVIII.

VARIOUS PLANTS.

DEFINITIONS.

Soil, the top of the ground.

Evergreen, a plant, which does not shed its leaves in winter.

Indent, to notch like a saw.

Shoot, a sprout:

Ancestor, parent, grand-parent, &c.

Cultivate, to make grow, to improve

f.

THE TEA PLANT.



THERE are many different kinds of tea, among which are hyson, souchong, and bohèa ; but, whether these all grow on the same plant or not, is doubtful. The quality of the tea depends very much on the soil and situation, in which the plant grows, the time when the tea is gathered, and the manner in which it is treated.

Our teas are chiefly brought from China, in the east of Asia, about sixteen or seventeen thousand miles, in the way we go for it.

In Dobson's Encyclopedia, the tea plant is thus described :

'The tea plant, which is an evergreen, grows to the height of five or six feet. The leaves, which are the only valuable part of it, are about an inch and a half long, narrow, indented, and tapering to a point, like those of the sweetbrier, and of a dark green color.

Its flowers resemble those of the white wild rose. The stem spreads into many irregular branches. The wood is hard, of a whitish green color, and the bark is of a greenish color.

The leaves are not fit for being plucked till the shrub is of three years growth. In seven years it rises to a man's height ; but as it then bears but a few leaves, it is cut down to the stem, and this produces a new crop of fresh shoots the following summer, every one of which bears nearly as many leaves as a whole shrub.'

Our ancestors fifty or a hundred years ago, made their breakfast and supper on milk, and sometimes broth ; but now tea or coffee is drunk twice a day in almost every house. Milk, however, is better for children, and probably it would be more healthy for grown persons.

THE COFFEE PLANT.

COFFEE grows only in warm countries. It is cultivated in the East Indies, in the West Indies, and in South America. It was not much used till about three centuries ago.

The full grown tree is about twenty-five feet high. It begins to bear the second year, and is in full bearing the third. In the West Indies and South America each plant produces from one to two pounds of coffee in a year.

The coffee grows in the centre of a kind of fruit, like a cherry, of a deep red color, from which the kernel is separated in many different ways.

DEFINITIONS.

Jointed, having ridges round it.

Reed, a stalk, a little tree.

Incline, to lean, to approach.

Serrate, to indent like the teeth of a saw

Numerous, many.

Reserve, to keep back, to save.

Extract, to draw out, to press out

THE SUGAR CANE.



'THE sugar cane is a jointed reed, commonly measuring from three feet and a half to seven feet in height, and sometimes rising to twelve feet. When ripe, it is of a fine straw color inclining to yellow, produc-

ng leaves or blades, the edges of which are finely and sharply serrated. The joints of one stalk are from fifty to sixty in number, and the stalks rising from one root are sometimes very numerous.'

The canes are planted in fields somewhat like corn, and in November, when they are in full blossom, such a field is said to be one of the most beautiful productions, that the pen or pencil can describe.

In harvesting the cane, the leaves are reserved as food for cattle, and the stalks cut into pieces about a yard long, bound into bundles, and carried to mill ; where they are bruised, and the juice is extracted, and boiled into sugar. In the best of the West India islands, one acre of cane produces three or four thousand pounds of moist, brown sugar, and sometimes eight thousand pounds.



CHAPTER XXIX.

DEFINITIONS.

Magnitude, size, greatness.

Multitude, a great number.

Speedy, quick, sudden.

Remedy, a cure for sickness, or sores ; a cure for any evil.

Mortal, deadly, destructive.

Brandish, to shake, to swing, to flourish.

Rapidity, swiftness, quickness.

Velocity, swiftness, rapidity.

Ascend, to go up, to climb.
 Similar, like, of the same kind.

ON SERPENTS.

THE common name of a serpent is snake, and the natural history of them is called Ophiology. Almost all children, who are old enough to read this book, have seen snakes, and are sufficiently acquainted with the shape of them. They are of almost all colors, either separate, or mixed, spotted, or striped; and among other colors, red, yellow, green, blue, brown, and black. Their mouths are very large for the size of their heads; and their tongues are long and forked.

Serpents differ extremely in length and magnitude. We have a brown snake among us, which is not more than ten or twelve inches long, and not so large as a pipe stem; and it is said that, in some parts of the world, there are those, which are not more than three or four inches in length. On the other hand, if we are to believe multitudes of witnesses, there are serpents not only twenty or thirty, but seventy, eighty, or an hundred feet long.

Serpents are oviparous animals; that is, they are produced from an egg. But the shell, or covering of this egg, is not brittle like that of a fowl, but more like paper. The young snakes go into their mother's mouth and throat, when they

wish to be brooded, or to escape from danger. This I have myself seen.

Some serpents are venomous, and without a speedy remedy, their bite is mortal. In our country, however, there are very few of these. The rattlesnake is perhaps the only poisonous serpent in New England, unless the adder be one; the brown adder, which has a sting in its tail, nearly an inch in length, which I have seen it brandish with great rapidity.

The motion of serpents is very wonderful. Some of them will run upon land with great velocity, and they will ascend trees to a considerable height. They are supposed to move forward by the help of the scales on the under side of their bodies.

Serpents are among the strongest, and at the same time the most voracious animals in the world. The little snakes among us, we know, will swallow mice and frogs, that are larger round than themselves; and there is a serpent in some of the hot countries at the south called the Boa Constrictor, which swallows in a similar manner, men, goats, deer, buffaloes, and oxen, and is more than a match for a full grown tiger.



This tremendous animal, which is said to be from twenty to forty feet long, suspends himself by his tail from a tree, till some unhappy animal passes under him, whom he seizes by the nose, and winding himself around him, breaks one after another, every bone, and bruises him to a jelly. After this, he stretches his enormous mouth, and swallows him whole.

[See Goldsmith, and N. E. Encyc.]



CHAPTER XXX.

Conversation fourth between a Mother and her Children.

MOTHER. Philo, you may take the Bible, and turn to the fifth chapter of Daniel. There is something, I wish you and your sister to read.

PHILO. I do not know exactly where to find Daniel.

MOTH. Then, Cynthia, you may find it.

CYNTHIA. Is Daniel after Ezekiel, or before it, mother?

MOTH. Can you not repeat the names of the books as they stand?

CYN. Not all of them.

MOTH. I do not blame you, my children. I have not yet required you to read the more difficult parts of the Bible, because I want you to love and enjoy that book; and young children are not sufficiently acquainted with language for this.

I intend now to have you read it more generally; and I wish you to commit the names of the books to memory, so that you will no more doubt, whether Ezekiel stands before Daniel, or Jonah, than you do whether O stands before P, or S.

PHIL. Mother, the Improved Reader is a book, and the whole Bible is a book. Why then is Genesis called a book? and Exodus, and Matthew, and forty or fifty other parts of the Bible?

MOTH. The Bible, my dear, was not all written by the same person, nor at the same time. It was written by a great many different persons, living in different places, and at different times, for about two thousand years.

At first there were indeed a great many books, which were all single and separate, and they were afterward collected, or

brought together into one. This is the reason, I suppose, why every part of the Bible, that has a name different from other parts, is called a book.

I wish you, my children, to learn the names of the books, so as to be able to tell exactly how they stand, and at the same time, to learn the abbreviations of their names. Do you understand, Philo, what is meant by abbreviation?

PHIL. Perhaps I should not define it very well.

MORN. I suspect you would not, my son. Abbreviations, as they are generally taught, are little better than nonsense to children. Many of them are out of use; and many others, such as children cannot easily be made to understand.

To abbreviate, is to make short; and an abbreviation is a part of a word, which for want of time, or room, is written instead of the whole. In some abbreviations we use only the initials, or the first letters; as I. W. for Isaac Watts. Sometimes we take the first letter and the last, as Va. for Virginia. Sometimes we write the first syllable of the word, as Dec. for December; and sometimes we take parts of words in some other language, as Do. for Ditto, an Italian word, which signifies mentioned, or the same which has been mentioned.

BOOKS OF THE OLD TESTAMENT

Abbreviations.	Names.	Abbreviations.	Names.
Gen.	Genesis	Cant.	{ The Songs of Solomon
Exod.	Exodus	Isa.	Isaiah
Lev.	Leviticus	Jer.	Jeremiah
Deut.	Deuteronomy	Lam.	Lamentations
Josh.	Joshua	Ezek.	Ezekiel
Judg.	Judges	Dan.	Daniel
	Ruth	Hos.	Hosea
I Sam.	I Samuel		Joel
II Sam.	II Samuel		Amos
	I Kings		Obadiah
	II Kings		Jonah
I Chron.	I Chronicles	Mic.	Micah
II Chron.	II Chronicles	Nah.	Nahum
Ez.	Ezra	Hab.	Habakkuk
Neh.	Nehemiah	Zeph.	Zephaniah
Esth.	Esther	Hag.	Haggai
	Job	Zech.	Zechariah
Ps.	Psalms	Mal.	Malachi
Prov.	Proverbs		
Eccl.	Ecclesiastes		

BOOKS OF THE NEW TESTAMENT.

Matth.	Matthew	I Tim.	I Timothy
	Mark	II Tim.	II Timothy
	Luke	Tit.	Titus
	John		Philemon
	Acts	Heb.	Hebrews
Rom.	Romans		James
I Cor.	I Corinthians	I Pet.	I Peter
II Cor.	II Corinthians	II Pet.	II Peter
Gal.	Galatians		I John
Eph.	Ephesians		II John
Phil.	Philippians.		III John
Col.	Colossians		Jude
I Thes.	I Thessalonians	Rev.	Revelation
II Thes.	II Thessalonians		

When we repeat anything from the Bible, or any other book, and mention the place, so that others may find it, we are said to refer to it, and this mention of the place is called a reference. When two or three figures follow the name of a book in the Bible, or the abbreviation of the name, the first figure stands for the chapter, and the other figures for the verses; thus, Matth. vi, 9, is to be read Matthew, sixth, ninth, and signifies the ninth verse of the sixth chapter of Matthew.

The names of the months, and their abbreviations.

Jan.	January	Aug.	July
Feb.	February	Sept.	August
	March	Oct.	September
Apr.	April	Nov.	October
	May	Dec.	November
	June		December.

When the name of the month is followed by a figure, that figure signifies the day of the month; thus, Oct. 10, signifies the tenth day of October; and this is called a date; that is, the date of anything is the time when it happens.*

* It is not intended, that these abbreviations, or the chapter in numbers and figures, should make the whole study, in the order in which they stand. They may be mingled with other exercises either after or before, as convenience may require.

The names of the United States with their abbreviations.

Me.	Maine	N. Y.	New York
N. H.	New Hampshire	N. J.	New Jersey
Vt.	Vermont	Penn.	Pennsylvania
Ms.	Massachusetts	Del.	Delaware
R. I.	Rhode Island	Md.	Maryland
Conn.	Connecticut	Va.	Virginia
N. C.	North Carolina	Ten.	Tennessee
S. C.	South Carolina	Ken.	Kentucky
Geo.	Georgia	O.	Ohio
Al.	Alabama	Ind.	Indiana
	Mississippi	Ill.	Illinois
Lou.	Louisiana		Missouri

We may abbreviate any name, when it will be easy to understand what is meant. Thus, if we are writing about any man, or any place, when we have written the whole name once or twice, we may afterward use the initial letter for the whole name, as B. for Boston, or Mr. W. for Mr. Ward.

There are three or four abbreviations, besides those which have been mentioned, which it is often convenient to use, and which will be explained here.

Viz. is to be read namely; and namely signifies, which is, which are, which was, or which were; as, there are three kinds of bears, viz. the white bear, the black bear, and the brown bear.

This character &, signifies and; &c. which is to be read and so forth, signifies other persons, or things of the same kind. No. stands for number; A. M. when speaking of time, means in the forenoon, and P. M. in the afternoon.

CHAPTER XXXI.

THE HORSE, THE CAMEL, OR DROMEDARY,
AND THE ASS.

DEFINITIONS.

Transport, to carry from one place to another.

Articles, things.

Burden, a load, a crop.

Humane, kind, merciful.

Humanity, mercy. The nature of man.

Barbarous, rude, cruel, savage.

Anxious, very careful.

Promote, to help forward, to increase.

Tent, a kind of house, made of cloth and stakes, which
can easily be removed from one place to another.

Foal, a young colt.

Practise, to do commonly.

THE HORSE.

THE horse, the camel, and the ass are all used in various countries for the purpose of transporting heavy articles, and are therefore called beasts of burden.

The horse is one of the noblest and most useful of all creatures. He is called by different names, according to the use, for which he is kept. One that is used for drawing carts and other heavy things, is called a draught horse; one that is used for running, or for hunting the fox, or the deer, is called a courser; and a steed, is a horse that is used for war, or for kings and other great men to ride on.

In some parts of the world, horses run wild, and are found in herds of several hundreds together. They run very fast, and defend themselves from other animals, either by biting, kicking, or striking with their forefeet.

Many of the race-horses in England have run a mile, in less than two minutes; and some have trotted a mile in about three minutes.

The most beautiful horses in the world, it is said, are found in Arabia. Some of these have been sold for several thousand dollars apiece.

There is a great difference in our horses both in size and beauty, both in strength and fleetness. On a journey, they ought not in general to be driven more than five or six miles in an hour, and not so far, unless the road is good, the weather cool, the burden light, and the animals themselves healthy, strong, and well-fed.

Many of our people might learn a lesson of humanity from the barbarous Arabians. So anxious are they to promote the comfort of their horses, that they are said to 'take no less care of their health than they do of their own.'

'The Arabian and his horse occupy one tent; and husband, and wife, mare, foal, and children, are frequently seen stretched upon the ground together. Cruelty and severity are never practised; for an Arabian treats his horse as if he were a friend, and

never uses either whip or spur, but in cases of absolute need.'

We do not indeed wish to see horses sleeping in our bed-rooms, or standing in the same circle with our children, at the fire side ; but we do desire to see them treated with kindness, for their own sakes, and from regard to their CREATOR.

DEFINITIONS.

Apartment, a room, a separate place.

Desert, a place where nothing lives, or nothing grows.

Kneel, to stand on the knees.

Shrub, a bush.

Succession, a number of things following one another.

THE CAMEL.



THE camel is from six to seven feet high, and carries his head eight or nine feet from

the ground. He is much used by the Arabs, and the inhabitants of other sandy countries.

In one apartment of his stomach he carries a large quantity of water, with which he can wet his mouth, whenever he needs it ; and, with this advantage, he can travel for eight or ten days together in the deserts of Aràbia, where there is nothing but sand ; no water, no grass, no trèes, and not even a ròck, to afford a cooling shade for an hour.

Sometimes the owners of camels, when ready to die of thirst themselves, have killed and cut open their beasts, and found gallons of clear water to drink.

The camel, at the command of his master, kneels down to receive his burden. Though he lives on the meanest herbs and shrubs, and is often in want of these, he carries on his back the weight of five hundred pounds or more, for many days in succession ; and will bear for a short distance twelve or fifteen hundred pounds. In those dreadful sands, he travels about two or three miles an hour.

DEFINITIONS.

Origin, beginning, fountain.

Originally, at first.

Domestic, belonging to a house, living in, or about a house.

Domesticate, to tame, to make domestic.

THE ASS.



THE ass has a general resemblance to the horse, but is not so tall, nor so long, nor in any respect so handsomely formed. His tail is more like that of a cow; his head larger and clumsy, and his ears two or three times as large, as those of the horse.

The ass, it is supposed, was originally wild as he now is in many countries, in which he is swift and fierce. When domesticated, he does not travel fast, but is very patient in bearing burdens.



CHAPTER XXXII.

DEFINITIONS.

Impede, to hinder, to stop.

Flight, the act of flying, or running.

Hound, a kind of dog for hunting.

Consequent, following, for that reason.

Consequently, therefore.

Valuable, worth a great deal.

Laplander, a man who lives in Lapland.
Substitute, one thing which is used for another.
Wealth, money, riches.
Sinew, a cord in the leg or the arm.
Sledge, a kind of sleigh ; a large hammer.

THE DEER.



THERE are several kinds of deer, all of which are beautiful and sprightly. The stäg, whose female is called the hind, is the most common. His height is about three feet and a half, and his general còlór reddish brown.

He has large and branching hòrns, by which he is sometimes entangled in the wood, impeded in his flight from hounds and huntsmen, and consequently is overtaken. The flesh of the deer, which is called venison, is valuable meat ; and his skin is dressed for clothing. Sometimes the meat of a stag has been found to weigh three hundred pounds.

Beside the stag and the hind, there is among the animals called by the name of deer, the buck, whose female is called the

doe, the hart, the male of the roe, and the rein-deer, which inhabits the northern parts of Europe and Asia.

‘The height of a full grown rein-deer is four feet and six inches. The body is thick and square ; and the legs are shorter than those of the stäg.’

In the rein-deer, the Laplander finds a substitute for the horse, cow, goat, and shèep ; and it may indeed be reckoned almost his only wealth ; for the milk affords him cheese ; the flesh, a pleasant repast ; and the skin, clothing. Of the sinews, he makes bow-strings and thread ; of the horns, glue ; and of the bones, spoons.

With a couple of rein-deer put to a sledge, a Laplander can travel fifty or sixty miles a day.



CHAPTER XXXIII.

DEFINITIONS

- Anecdote, a short and pleasant story.
 Cottager, one who lives in a small house.
 Accustomed, used, in the habit of.
 Attention, care, thought.
 Engage, to employ, to keep busy.
 Stray, to go off, to go wrong.
 Cliff, a broken rock.
 Distant, remote, far off.
 Distance, separation, remoteness.
 Weary, to tire ; faint.
 Disentangle himself, to get rid, to get clear.
 Overlook, not to see, not to notice.
 Search, to look for ; the act of looking for.
 Probable, likely, to be expected.
 Probability, what is likely to happen.
 Effort, an endeavour, a struggle.
 Fate, something which cannot be helped.
 Suspect, to guess without really believing.
 Suspicion, guess, a disposition to believe without proof.
 Motive, reason, that which makes one act.
 Recover, to get back what has been lost.
 Curiosity, the desire of learning and knowing more about things.
 Discover, to find out, to learn.
 Ineffectually, without doing what is intended.
 Fruitless, useless, doing no good.
 Trace, to follow by marks or signs.
 Attachment, fondness, love.
 Fidelity, faithfulness.
 Sagacious, quick in seeing or finding out things.
 Sagacity, quickness in thought, wisdom.

ANECDOTES OF THE DOG.

ANECDOTE FIRST.

A LITTLE boy, about two years old, the son of a cottager, was accustomed to go

with his parents, when they went to work. One day, when their attention was engaged, he strayed to a rocky cliff at no great distance ; where, it is supposed, that, being wearied by his endeavours to disentangle himself from the rocks and briers, he fell asleep, and by that means was overlooked by his parents ; who, as soon as they missed him, made diligent search for him, wherever they thought there was a probability of finding him ; but all their efforts were fruitless.

They had nearly given up the hope of recovering their lost little one, and were on the point of yielding to the terrible necessity of losing him forever, without knowing his fate, when the dog belonging to the cottage, was observed to go out with his food in his mouth ; and this unusual act he repeated so often, as to raise a suspicion, that he had some extraordinary motive for doing so.

Curiosity, and a faint hope, that he had discovered what they had so ineffectually sought, determined them to follow him ; when, to their inexpressible joy, by tracing his steps, they were led to their child ; and, by the time they had got up to him, the dog was found giving the food to the boy, whom he had sustained in this manner for several days.

The attachment, the fidelity, and the sagacity of this animal, are beyond all praise.

[*Instinct Displayed.*]

DEFINITIONS

His Majesty, the King.

Blisson, the name of the ship, and of the dog.

Relate, to tell, to give an account of.

Instance, example, one thing in particular.

Vessel, a ship.

Huge, very large, enormous.

Rear, to raise, to set up.

Unwieldy, very large ; very heavy.

Flap, to slap, to strike.

Agony, great pain.

Ardour, heat, desire, fierceness.

Snort, to blow with the nose ; to make a noise like a horse.

Fortunately, happily, luckily.

Dive, to move swiftly downward, like a fish in the water, or a bird in the air.

ANECDOTE SECOND.

THE courage of dogs is sometimes surprising. Captain Beaufort, of his Majesty's ship *Blisson*, relates an extraordinary instance of that quality, in a dog, which was named after the vessel.

'It happened,' says he, 'that a huge whale reared his unwieldy back out of the water, near the ship. *Blisson* barked : the whale, unused to such an attack, flapped the sea with his monstrous tail. *Blisson* was in an agony of ardour to be at him.

The whale put his nostrils to the water's edge, and snorted a river into the air. *Blisson* could stand that no longer, but jumped into the sea and chased him. Calling and roaring were of no use. Fortunately, the whale thought proper to

dive, or my Blisson would have fared worse than Jonah.' [*Instinct Displayed*]

DEFINITIONS.

'Tractable, easily managed.
 Injury, hurt, wrong.
 Refuge, rest, a safe place.
 Court, an open place before a house.
 Spasm, a painful fit.
 Affect, to make better or worse, to alter
 Apprehend, to fear, to suspect.
 Gratitude, thankfulness.
 Influence, the power of persuading ; the power of
 altering other things.
 Propensity, disposition, or inclination.
 Countenance, the face.
 Merely, only.
 Incense, to provoke, to make very angry.
 Instant, a moment, earnest.
 Render, to make, to give.
 Expostulate, to reason against.
 Attempt, to try, to endeavour.
 Contest, a dispute, a quarrel.
 Sensible, having tender or lively feelings.
 Sensibility, tender or lively feeling.
 Piano-forte, a kind of musical instrument.
 A musical instrument is anything which we can
 play a tune upon.
 Music, pleasant sounds, which are sung or played.
 Listen, to hark, to hear carefully.
 Strain, a tune, part of a tune.
 Favorite, what we are fond of.
 Air, a tune, the chief part of a tune.

ANECDOTE THIRD.

Mr. Capel Loft, in Suffolk, had a dog. that showed a most affectionate and tract

able disposition. 'This dog was of that kind called the 'elegant 'terrier. .

The poor animal had by some chance met with a severe injury, and in the agony he suffered, took refuge in Mr. Lofft's court yard. He was from home, and, from the spasms that affected the dog, the family apprehended he was mad.

On Mr. Lofft's return, he discovered that the hurt was in the under jaw, and it was two years before it got well. Gratitude for kindness, at a moment, when it was so much wanted, seemed to produce the most tender attachment in this dog.

Lofft gained an extraordinary influence over him, and broke him of his propensity to seize rabbits, and worry cats, merely by the displeasure marked on his countenance, without beating him.

When he was most incensed against an unfortunate cat, that happened to fall in his way, his master would snatch him up in his arms, and quiet him in an instant. Time rendered his attachment so strong, that it seemed as if no provocation could induce him to bite Mr. Lofft, or the children.

A dispute having on some occasion, arisen between this gentleman and one of his little boys, after proper expostulation, he was attempting to put the child out of the room, who made resistance. The dog seeing the bustle, supposed his master was going to beat the boy, and tried to pull him.

away by the skirts of his coat; which pleasing action gave such a turn to the contest, as to reconcile the father and son.

The sensibility of this animal was also shown by his great fondness for music. He would sit, for hours, on a chair by the piano-forte, listening to the soft strains. And Mr. Lofft adds, that he has frequently seen him beat time with his tail, while some favorite airs were playing.



CHAPTER XXXIV.

DEFINITIONS.

Describe, to define, to show or tell how a thing looks

Description, definition, the act of describing.

Mastiff, a large kind of dog.

Exceed, to go beyond, to rise above.

Appetite, hunger, animal desire.

Voracious, eating much and fast.

Obtain, to get, to gain, to win.

Agility, nimbleness; activity.

Requisite, necessary, indispensable.

Pursue, to chase, to follow.

Assail, to attack.

Provided, if.

Protect, to keep safe, to guard.

Protection, safe keeping.

DESCRIPTION OF THE WOLF.

THE form of the wolf is very much like the form of a dog. His body measures

about three feet and a half, while that of the largest mastiff is scarcely known to exceed three feet. The color of the wolf is a mixture of black, brown, and iron gray. He is much stronger than the dog.

The wolf is one of those quadrupeds, whose appetite for animal food is the most voracious, and whose means of satisfying it are most easily obtained ; for nature has furnished him with strength, cunning, agility, and all those requisites, which can fit him for pursuing, overtaking, and conquering his prey ; and yet his appetite is so great, that he frequently dies for want of food.

Though naturally dull and cowardly in his disposition, necessity seems to make him bold ; and he will undauntedly attack any animal, that is immediately under the protection of man, particularly lambs and sheep ; and when the calls of hunger are very pressing, he will venture to assail both men and women.

Although so voracious, he can pass several days without food, provided he can find a supply of drink. His chief strength seems to be in his teeth and jaws ; and he can carry off a sheep with the greatest ease.

[*Dr. Goldsmith.*]

CHAPTER XXXV

DEFINITIONS.

During, through, while it lasts.

Torpid, stupid, dull.

Torpor, dulness, stupidity.

Herd, a number of cattle.

Devour, to destroy, to eat furiously.

Putrid, rotten.

Principal, chief, greatest.

Repast, food, a feast.

Rude, rough.

Unshapely, clumsy, not handsome.

Muscle, a cord or roll of lean flesh such as we find in the legs of animals.

Muscular, fleshy, strong.

Peculiar, such as belongs to one, and not to others.

Pace, a step, manner of walking.

Grasp, to take hold of, to seize in the hands or arms.

Facility, ease, readiness.

At pleasure, when he will.

Adversary, an enemy, an opposer.

Embrace, hug ; to fold in the arms.

Solitude, loneliness, a place where no one is.

Den, a hole in the earth, the resting place of a wild beast.

Precipice, a place so steep, that one is in danger of falling from the top to the bottom.

Recess, a place out of the way.

Gloomy, dark, melancholy.

Hoard, a heap, a store.

Provisions, food, and other necessities for time to come.

Retirement, a lonely place, the state of being alone.

Derive, to draw from.

Feeble, weak, not strong.

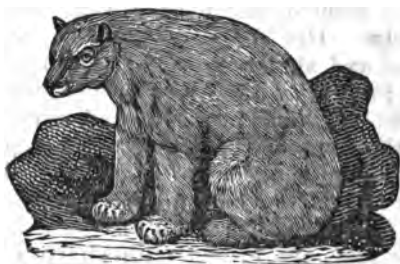
Difficult, hard, not easy.

Dam, the mother of a beast.

Display, to show ; a show.

Offspring, child, children, grandchildren.
Defend, to keep from danger.
Defence, safe keeping.
Author, the maker of a book.
Prepare, to make ready.
Escape, to get clear of danger.
Tippet, a warm covering for the neck.
Constitute, to make, to put together.

THE BEAR.



THERE are three species, or kinds of bears ; the white, the black, and the brown bear.

The white bear lives very far to the north, where it is almost always winter. He is much stronger, larger, and fiercer, than either the brown, or the black bear, and sometimes measures no less than twelve feet in length. During winter, he lies buried amid the snow, in a state of torpor ; in summer, he lives chiefly on fish.

The brown bear is a fierce, carnivorous animal ; so extremely voracious, that he

not only attacks flocks and herds, but even devours carcasses, when in a putrid state.

The black bear can never be brought to taste of flesh, nor has he ever been known to attack any animal for the sake of devouring it. Roots and vegetables of every kind constitute his principal food; but his favorite repast is honey and milk. He is extremely common in the forests of Americá.

The form of the bear is rude and unshapely. His body is covered with a coarse and shaggy hide. His tail is very short; not more than four or five inches in length. His legs are thick and muscular; and the long and flat soles of his paws, though they enable him to tread with peculiar firmness, render his pace at the same time, very awkward and heavy.

His feet are armed with sharp claws, and capable of grasping, somewhat in the manner of a hand, enabling him to climb with great facility the most lofty trees. With his fore paws, he can strike a dreadful blow. He can rear himself at pleasure on his hinder paws, and, seizing his adversary in his embrace, can easily squeeze the strongest man to death.

The bear delights in solitude, and chooses his den in the precipice of lonely mountains, or in the deep recesses of some gloomy forest. Here he passes the greater part of the winter, without ever stirring abroad.

He has not, like the ant and the bee, laid up any hoard of provisions for the season, but being very fat, he seems to live by his fatness. The under parts of his paws, too, are at that time full of a white milky juice, and during his retirement, he is said to derive considerable nourishment from sucking them.

When he first crawls abroad again in spring, he is extremely lean and feeble, and his feet are so tender that he finds it difficult to move.

The young bear, which is called a cub, is very slow in growth, and follows the dam for at least a year, during all which time she displays uncommon tenderness for her offspring, and will encounter any danger in its defence.

[*New Edinburgh Encyclopedia.*]

A black bear, which was killed on the eighth day of October, 1827, in or near the town of Adams, in Massachusetts, and which the author saw, while he was preparing this book, was about three feet and six inches from the forehead to the insertion of the tail, and about two feet and three inches high. She had two cubs killed with her, and one was said to have escaped.

The skin of the bear, with the hair on, is used for muffs, and tippets, soldier's caps, and many other things.

CHAPTER XXXVI.

DEFINITIONS.

Insert, to put one thing into another. The handle of an axe is inserted in the axe, and the arm is inserted in the sleeve, when a coat or a gown is put on.

Insertion, the act of inserting.

Ordinary, common, not very good.

Lioness, a she-lion.

Gait, step, motion, manner of walking.

Resemble, to look like.

Surround, to be all around.

Mane, the long hair about the neck of a horse, or a lion.

Majestic, grand, noble.

Furnish, to supply.

Prowl, to go about like a beast of prey.

Attack, to run upon any one, in order to kill or hurt him.

Produced, born, brought up, made to grow.

Undaunted, without fear.

Temperate, neither hot nor cold.

Lofty, high, proud.

Bred, brought up, fed.

Formidable, terrible.

Instinct, that natural feeling in brutes, which makes them choose and act as they do.

Instinctively, naturally, without being taught by reason.

Oppose, to speak against, to act against, to fight with.

Ferocity, fierceness, cruelty.

Gradually, step by step, by little and little.

Decrease, to grow less, to fail.

Disposition, feeling, wish, or will.

Capable, able. We are capable of doing that which we can do.

Amuse, to divert, to please.

Chastise, to whip or beat.

Calmness, quietness, stillness.

Proof, a certain sign, a good reason for believing.

Magnanimity, greatness of mind, noble feeling

Habit, what any one does commonly

Superior, higher, greater or better.
 Superiority, higher state, or condition.
 Possess, to have, to own.
 Consume, to eat, to burn, to waste.

NATURAL HISTORY OF THE LION,



THE lion is one of the most terrible of all animals. Some lions are said to be nearly five feet* high, and between nine and ten from the nose to the insertion of the tail. The ordinary height, however, is between three and four feet: the lioness is not so large.

* The teacher should always have in school a rule, with inches and feet marked upon it, and he should be able to tell the children the height and length of the room, the tables, the benches, &c. also the height of trees, and other things about the house, and the distances in rods and miles, of things which are known to children; that by comparison, he may enable them to understand the heights, or lengths, or distances of other things; and it is hoped that he will constantly avail himself of maps and of all other means in his power to render the lessons of children both intelligible and pleasant.

The general color of the lion is yellow. His look is bold, his gait proud, and his voice terrible. His face is broad, and some have thought that it resembles the human kind. It is surrounded with a very long mane, which gives it a most majestic appearance.

The top of the head, the temples, the cheeks, the under jaw, the neck, the breast, the shoulder, and the hinder part of the legs, are all furnished with long hair, while the other part of the body is covered with very short hair.

His teeth are terrible, and his paws like those of the cat. His eyes are bright and fiery, nor even in death does this terrible look forsake them.

He prowls about for food by night, and boldly attacks all animals, that come in his way. The lion, produced under the burning sun of Africa, is of all creatures the most undaunted. Those, that are bred in more temperate countries, or near the top of cold lofty mountains, are far less dangerous, than those which are bred in the valleys.

Fierce and formidable, as the lion appears, he seems instinctively to dread the attacks of man; and in those countries, where he is frequently opposed, his ferocity and courage gradually decrease.

This alteration in the animal's disposition, proves at once that he is capable of being tamed; and, in fact, nothing is more

common than for the keepers of wild beasts to amuse themselves by playing with the lion, and even to chastise him without a fault ; yet the creature bears it all with calmness.

The lion on the whole is a generous minded beast, and has given frequent proofs both of the courage and magnanimity of his disposition. He has often been seen to spare the lives of those animals, that have been thrown him to eat, to live with them in habits of sociability and friendship, and willingly to share with them the food, that was given for his own support.

Another superiority, which the lion possesses over every other animal of the carnivorous kind, is, that he kills from necessity more than choice, and never destroys more than he is able to consume.

[*Dr. Goldsmith.*]



CHAPTER XXXVII.

DEFINITIONS.

Odious, hateful, abominable.

Rank, to place in order.

Destitute, wanting, having nothing.

Quality, anything good or bad in a person or thing.

Provocation, the act of provoking, an affront.

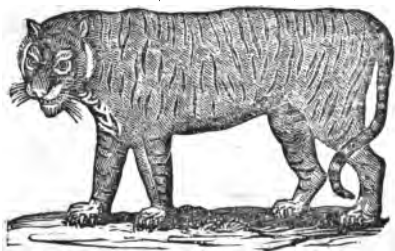
Glut, to feed too much.

Slaughter, to kill ; murder, butchery.

Carnage, slaughter, great destruction.

Inflame, to set on fire, to heat.
Resist, to oppose, to fight against.
Resistance, opposition.
Species, a sort, a kind.
Absolutely, entirely, quite.
Restrain, to hold back, to hinder.
Restraint, hinderance, confinement.
Slight, very small, not deep.
Impression, a mark made by pressing one thing on another ; change.
Stubborn, wilful, unbending.
Tremendous, terrible, dreadful.
Remote, not near, far off.
Forest, a wood-land.
Bound, to jump, to skip.
Rapid, swift, quick.
Check, to hold back, to hinder, restraint.
Unchecked, not hindered, not restrained.
Enormous, very great, extravagant.
Sustain, to hold up, to bear, to keep alive.

THE TIGER.



THE tiger, though very beautiful in form and color, is one of the most odious of all creatures. Though he is generally ranked next to the lion, he is destitute of those

qualities, for which that animal is admired.

He is fierce without provocation, and cruel without necessity. Though glutted with slaughter, he is never satisfied ; but still continues the carnage, and seems to have his courage inflamed by not meeting with resistance.

The tiger is the only species of quadrupeds, whose spirit absolutely refuses to be tamed. Neither force nor restraint, neither cruelty nor kindness, makes the slightest impression on his stubborn heart. He snaps at the hand, which supplies him with food, with the same ferocity as that by which he is chastised.

The tiger is a tremendous animal. His strength is amazing. When he has killed any large animal, such as a buffalo, or horse, he carries it to a remote part of the forest, for the purpose of devouring it with the greater ease ; and bounds along with a rapid motion, unchecked by the enormous load he sustains. [*Dr. Goldsmith.*]



CHAPTER XXXVIII.

DEFINITIONS.

Resemblance, likeness.

Arrange, to set in order.

Prefer, to like better, to choose.

THE PANTHER AND THE LEOPARD.

THESE two animals, though not so large as the tiger, have a near resemblance to him, both in their looks and manners. The tiger is marked with different colors, running in stripes or rings round the body. The panther and the leopard are spotted, and the skin of the leopard is brighter than that of the panther, and the spots are differently arranged.

‘From the tip of the panther’s nose to the insertion of its tail, is generally about six feet. The leopard seldom measures more than four feet.’ Both are fierce and cruel; but we need not fear that they will ever make us a visit. They prefer countries, where there is no winter.



CHAPTER XXXIX.

DEFINITIONS.

Extreme, very great, last, farthest.

Extremely, very, very much.

Intersperse, to scatter here and there.

Effect, anything which is made or done. To give a beautiful effect to a creature, is to make it look beautifully.

Savage, wild, cruel, fierce.

Caress, an act of fondness, playful kindness.

THE CATAMOUNTAIN.



THE catamount is an American animal, about two feet and a half in length from the tip of the nose to the insertion of the tail. It is extremely like a common cat, except that it is larger, yet more slimly formed.

The color is reddish, interspersed with black spots and stripes, which have a beautiful effect upon the creature's skin. Its disposition is savage, and neither blows nor caresses can make it tame.

[*Dr. Goldsmith.*]



CHAPTER XL.

Conversation fifth between a Mother and her Children.

PHILO. Mother, what is meant by that Chapter, father read this morning, where it is said, 'The wolf shall dwell with the lamb, and the leopard shall lie down with the kid,'

and the calf, and the young lion, and the fatling together; and the lion shall eat straw as the ox?"* Does it mean, that these dreadful creatures will indeed become tame and good-natured?

MOTHER. No, my dear. This is not what is meant. Perhaps it will never be. The language is figurative; and you must understand such figures, before you will understand and enjoy some of the most beautiful parts of the Bible.

CYNTHIA. Dear mother, do explain these things.

MOTH. I will, my dear, as well as I can in one conversation.

Many words are used in two ways, literally and figuratively. If I say the road is dry, and I will walk a few miles, I use the words road, and walk, literally; just as a child would naturally understand them; but if I say, 'we should walk in the heavenly road,' I use the same words figuratively; and the meaning is, that we should live, or behave, as angels, and other heavenly beings do.

The most common figures of speech, or language present to the mind a kind of picture of things, which cannot really be seen. If any one tells me that anger is a consuming fire, while I think of anger, I seem to see a fire burning and consuming everything around.

There are several kinds of figures called by different names. Some of them I shall mention, which are these : metaphor, simile, or comparison, allegory, hyperbole, or exaggeration, irony, and personification.

If it is said of a brave man, that he is a lion, the word lion is a metaphor, and the language is called metaphorical. If it is said, he is as bold, or as strong as a lion, it is a comparison, or a simile.

If it is said of one, who is not very brave, or strong, that he is a lion, it is an hyperbole, and the language is hyperbolical. If it is said of a great coward, he is a lion, it is irony.

If we should talk to a lion, or tell of his talking to others, as if he were a man, it would be personification. Stories about one thing, when we all the time mean some other thing, are allegories ; and they are called allegorical representations.

Fables and parables are allegories ; and that passage, or place in the Chapter, which you inquired about, is an allegory. It does not mean, that the wolf will dwell, or live with the lamb, but that wicked and cruel men, who are like wolves and leopards, will become peaceable and affectionate, doing no body any harm.

What CHRIST says of himself, and the vine, in the fifteenth Chapter of John, is an allegory. When he says of the bread and wine, used in the Lord's supper, 'this is

my body, and this is my blood,' it is a metaphor. When he says, 'Take no thought for the morrow,' it is an hyperbole. He does not really mean so much as the words commonly signify. He only means, that we should not trouble ourselves much about to-morrow.

CYN. Are not metaphors and emblems pretty much alike?

MOTH. Yes. A metaphor consists of words, either written, or spoken. An emblem is an action, or some visible thing, which is used figuratively.

If a brave man is called a lion, it is a metaphor; but if he wears the picture of a lion on his hat, or clothes, that picture is an emblem, or symbol of bravery, or courage. Symbol means the same as emblem, and symbolical the same as emblematical. Type and typical are sometimes used in the same way.

APPENDIX TO CHAPTER XL.

DEFINITIONS

Beauteous, pleasing, beautiful.

Create, to make, to make out of nothing.

Transport, great joy.

Range, to set in order, to go about.

Scene, a place where anything is done or happens; many different things seen at the same time.

View, to look at, to behold; a sight.

Power Divine, God.

Crystal, clear, such as can be seen through.

Fountain, a spring of water.

Thirsty, dry, parched.

Mead, a meadow, a smooth field.

Carpet, a covering for a floor. It is here used metaphorically.

Bramble, a brier, a prickly bush.

Entwine, to weave, or run together.

Horrid, rough, prickly, dreadful.

Adorn, to make beautiful.

Blush, to turn red.

Unite, to join, to make two or three things into one.

Union, the state of being joined.

Fair, handsome, beautiful.

Disclose, to lay open, to uncover.

Rend, to tear in pieces.

Slay, to kill ; slain, killed.

Infant, a babe ; very young, or small.

Verify, to prove, to make true.

Ardent, warm, hearty.

In hymns and other poetry, the words are often set differently from what they commonly are. Thus in the first verse of the hymn below, the fourth line is,

‘ The lovely scene to view ; ’

This means the same, as, ‘ To view the lovely scene : ’ and

‘ Their sweets disclose, ’

The last line of the third verse, is the same, as ‘ Disclose their sweets. ’

This way of placing the words is called inversion, or transposition.

Amàzing ! beauteous change !

A world created new !

My thoughts with transport range,

The lovely scene to view.

In all I trace,

Thou POWER DIVINE,

The work is thine ;

Be thine the praise

See, crystal fountains play,
 Amid the burning sands ;
 The river's winding way
 Shines through the thirsty lands.
 New grass is seen ;
 And o'er the meads,
 Its carpet spreads,
 Of living green

Where pointed brambles grew
 Entwined with horrid thorn,
 Gay flowers, forever new,
 The painted field adorn.
 The blushing rose,
 And lily there,
 In union fair,
 Their sweets disclose.

The beasts, that range the plain,
 Their savage chase give o'er ;
 No more they rend the slain,
 And thirst for blood no more :
 But infant hands
 Fierce tigers stroke,
 And lions yoke
 In flowery bands.

O, when, ALMIGHTY LORD,
 Will these glad scenes arise ?
 To verify thy word,
 And bless our wondering eyes ?
 That earth may raise,
 With all its tongues,
 United songs,
 Of ardent praise. [Dr. Doddridge.]

CHAPTER XII.

DEFINITIONS

Fur, short and soft hair.
 Adapt, to suit, to fit.
 Mild, gentle, good-natured.
 Devoid of, without, destitute.
 Passion, anger, love, and the like.
 Morbid, sickly.
 Cast, appearance, look, form.
 Society, company, several persons living together.
 Persevere, to go on with an undertaking, not to be discouraged.
 Social, belonging to society.
 Compact, a bargain, an agreement
 Continue, to last.
 Community, society.
 Ingenious, apt to contrive things well.
 Lake, a large pond.
 Object, anything desired or wished for
 Dam, something to stop water and make a pond.
 Shallow, not deep.
 Enterprise, a difficult undertaking.
 Fabric, what is made or built.
 Various, different, of several kinds.
 Variety, difference, change.
 Slope, to slant.
 Habitation, a place to live in, a house.
 Contain, to have in it, to hold.
 Village, a number of houses together.
 Sudden, unexpected, quick.
 Alarm, to make afraid ; fright.

THE BEAVER.

THE beaver, which is an amphibious animal, is very common in the northern

parts of America. He is about two feet long, and not quite one in height.

In form he resembles a rat, except in the tail, which is broad and flat. The color of the hair is a light brown, and the fur is of great value. The teeth are formed like those of the rat, and are well adapted to the purpose of cutting down trees.

The beaver, when separated from his companions, and kept in a state of confinement, appears to be a mild, gentle animal, devoid of passion, but incapable of attachment, and naturally of a morbid, melancholy cast.

But, though solitude and confinement have such an effect upon this animal, society produces a most astonishing change; for in his natural state, we behold him ardent and persevering, and offering an instructive lesson to mankind.

About the month of July, the beavers begin to assemble for the purpose of forming that social compact, which is to continue the greatest part of the year; and these communities generally consist of two hundred of this skilful and ingenious race.

The place, where they assemble, is always by the side of a river, or lake; and, if they choose a river, their first object is to form a dam across the stream, which they sagaciously contrive in the most shallow part; and, if a tree is accidentally

placed near the spot, they instantly resolve to cut it down, and in this enterprise succeed by gnawing it at the root.

When the tree is fallen into the river, they proceed to gnaw off the branches. It then serves as a support to that fabric, which, with so much labor, they are about to rear.

The work is then filled up with wood of various sizes, which they have cut and collected, and interwoven together; and this is plastered over with clay; against which they raise a large bank of earth, ten or twelve feet thick at the bottom, and sloping off from the water, till it is about two feet thick at the top.

When the beavers' dam is completed, they build their habitations near the land, but partly in the water. Some of their houses are so large, as to contain families of fifteen or twenty beavers; and they have sometimes twenty or thirty houses in one village. On a sudden alarm, they dive into the water.

The beaver lives on wood of various kinds, and roots. In eating, he sits like the squirrel, and holds his food in his fore paws.

[See Goldsmith, and the N. E. Encyclopedia.]

CHAPTER XLII.

DEFINITIONS.

Quick, lively.

Penetrate, to bore, to go into.

Penetrating, sharp.

Pendulous, hanging down.

Arch, a bow ; to bend.

Tuft, a brush or bunch of hair or threads, &c.

Massy, large, heavy.

Organ, a natural instrument or tool. The eyes are organs of sight, and the ears of hearing, and the feet of walking.

Compose, to put together, to make.

Contract, to make shorter or smaller, to draw together

Direction, way ; command, government.

Degree, measure, quantity.

Quench, to put out fire, to satisfy thirst.

Annoy, to hurt, to vex.

Tusk, a large tooth, running out sidewise from the mouth.

Male, he ; an animal which we call he.

Female, an animal which is called she.

Diameter, a straight line passing through the middle of a thing from one side to the other.

Sex, sort, either male or female.

Sultry, warm and still.

Object, what is looked at.

Terror, great fear, alarm.

Prospect, hope, a view of something before us.

Success, the act of gaining what we try for.

Contend, to fight, to quarrel.

Exhibit, to show.

Observe, to take notice of, to mention.

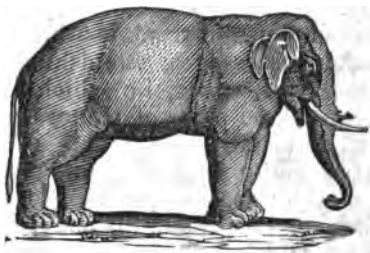
Correctly, rightly, truly.

Receive, to take what is given, or suffer what is done by another.

Select, to take out of, to choose.

Severe, cruel, hard.

THE ELEPHANT.



THE skin of the Elephant is of a dusky black color, with a few scattered hairs upon it. The head is somewhat small in proportion to the size of the body. The eye is small, quick, and penetrating.

The ears are large and pendulous; the back is considerably arched in the middle, and the tail is slender, with a tuft of long hair nearly reaching the ground. The legs are suited to the size of the animal, being strong and massy.

Elephants vary from seven to twelve feet in height; and one in India, which was ten feet and six inches high at the shoulders, is said to have measured fifteen feet and eleven inches from the front of the face to the insertion of the tail.

The most remarkable organ, which the elephant possesses, is his trunk or proboscis. It is sometimes eight feet in length,

and composed of muscles entirely at the will of the animal. He can move or bend it, contract, lengthen, or twist it in any direction.

At the end of the trunk is a kind of finger, which possesses an astonishing degree of feeling and power, by which the elephant can take a piece of money from the ground, and untie the knots of ropes. With it he gathers his food, and puts it into his mouth: draws up water to quench his thirst, or to sprinkle his body, and collects dust, which he throws over his skin, to keep off the moschettoes and flies, that annoy him.

The tusks of the elephant are to him most powerful instruments of defence. The largest teeth, found in the male elephant, are from five to eight feet in length, and from four to eight inches in diameter, and weigh from twenty to eighty pounds each tooth.

The elephant seems naturally of a social disposition, and is seldom to be met with alone. The herd, in general, consists of from ten to a hundred of old and young of both sexes.

The herd is governed by an aged male and female, and seems to be completely under their direction. They reside in extensive forests, which they seldom leave.

In sultry weather they frequently squirt water over their bodies, by means of their

trunks, and seem equally to avoid the extremes of heat and cold.

In a state of confinement, elephants have been known to live a hundred and thirty years.

The elephant lives at peace with the other inhabitants of the forest. His great size and strength render him an object of terror; as with such power and such sagacity, neither the lion, nor the tiger can contend with any prospect of success.

[*N. E. Encyclopedia.*]

From the elephants, that have been exhibited in this country, we know that they are very observing, and judge very correctly of the good, or the ill-treatment they receive. An elephant remembers an affront, and long after, will select the offender from a crowd, and chastise him with his trunk, though not very severely.



CHAPTER XLIII.

DEFINITIONS.

Formerly, in times past.

Weapon, an instrument, or tool to hurt others with.

Upset, to turn over.

Quote, to repeat from another book.

Harpooner, a whale fisher.

Victim, one that is given up to death, or ruin.

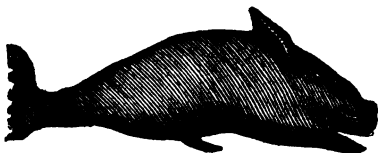
Participate, to have a share in.

Analogy, likeness, resemblance.

Respective, particular, belonging to each.

Element, air, earth, fire, or water
 Incomparable, not to be likened.
 Subsist, to live, to be.
 Float, to swim.

THE WHALE.



THE whale is the largest of all animals, that have yet been discovered. Formerly, as we are told, he was two hundred and fifty feet long; but such numbers have been destroyed, that it is seldom one is now found, which is one hundred feet in length.

The head of the whale is about one third of the whole animal, and yet the eyes are not larger than those of the ox. His tail is his principal weapon, with the stroke of which, he can upset a boat, or dash it in pieces.

The fidelity of whales to each other, exceeds that of any other animal. Anderson, as quoted by Dr. Goldsmith, tells us, that he saw a female wounded, while her attached partner was reclining by her side; who, seeing the object of his tenderness falling a victim to the harpooners, stretched himself upon her body, and participated in her fate.

Nothing can exceed the affection of the female for her young, whom she never forsakes either in danger or distress.

There seems to be an analogy between the whale and the elephant; for both are the strongest and largest animals in their respective elements, which are never to be dreaded, unless injured or provoked.

The whale is incomparably fatter than any other animal, though he subsists chiefly on an insect not larger than a bean, which floats in clusters on the ocean. The whale-fishery is pursued chiefly for the oil it affords. A young whale, at the time he is weaned, is said to produce fifty barrels of oil.

[See Goldsmith.]



CHAPTER XLIV.

ORNITHOLOGY.

DEFINITIONS.

Sombre, dark, gloomy.

Poultry, hens, turkeys, &c.

Cheerful, happy, pleasant.

Mingle, to mix.

Vernal, belonging to spring.

Benevolent, kind.

Elevate, to raise, to lift up.

Perfect, good or bad as can be.

Rural, belonging to fields, pastures, gardens, &c.

Claim, to ask, to require.

THE ROBIN AND THE MOCKING BIRD.

THE natural history of birds, is called Ornithology. Birds vary in magnitude, from the size of a nutmeg to the weight of seventy or eighty pounds. They are all covered with feathers, or plumage, and are furnished with wings, which are sometimes called pinions. They are of all colors, from the gayest to the most sombre.

Some birds are carnivorous, and some live on seeds of different kinds. Some are fond of water, and are therefore called aquatic birds. These are generally web-footed, or have their toes joined together like the goose for the purpose of swimming. Birds of prey, or those which feed on the flesh of other animals, have long and sharp claws on their toes, which are called talons.

Some birds annoy us by carrying off our poultry, and some by devouring our fields of grain; while others delight us with their beauty, or entertain us with their songs.

Among the most beautiful birds in this part of our country, are the pigeon, the yellow-bird, and the English robin, or the Oriole; and, excepting one *woodbird, which is not generally known by name, the music of the common robin, is generally

* This delightful bird, which entertains the traveller on a solitary road, and which, from its note, I venture to name the Trill, sings at a distance on high trees, and therefore, as it is small, is rarely seen. It is said, however, to have a dark colored body, and a black head. Its voice resembles the higher notes of a flute. It strikes two notes at a time;

preferred to that of all others. Though simple, it is cheerful and sprightly ; and, when mingled with the beauties of a vernal morning, it can hardly fail of delighting the benevolent heart, or of giving new elevation to the devout spirit.

With many, the robin is indispensable to the perfection of rural happiness. She does indeed claim a share in our smaller fruits ; but for this, she not only pays ten times over in music, but destroys those worms and insects, which might otherwise destroy our gardens.

DEFINITIONS.

Address, to speak to ; what is said to another.

Hail, to bid welcome.

Perch, to roost, to sit in a high place.

Charm, delight.

Matin, a morning song.

Compassion, pity, mercy.

Guardian, a keeper, a protector.

Blight, to blast, to destroy.

Quiver, to tremble.

Quake, to tremble greatly.

Vineyard, a yard of vines.

Partake, to have a share.

Spray, a small branch, or twig.

Horrible, very dreadful.

Aim, to point, to intend ; the act of pointing, intention

Threaten, to promise evil, to put in danger.

Greet, to hail, to bid welcome.

and after a considerable pause, two other notes. The second note in each couplet rises, in the diatonic scale above the first, and is most gracefully trilled. The couplets too, have a diatonic relation to each other.

ADDRESS TO THE ROBIN.



1

DEAR robin, the joy of the Spring,
Once more do I hail thy return.
Come, perch by my window and sing ;
Thou givest new charms to the morn.

2

Come, mingle thy matins with mine,
To GOD, the kind FATHER of all.
His eyes, with compassion divine,
Watch over thy rise and thy fall.

3

Make me, too, thy guardian and friend ;
I'll watch thee with generous delight ;
Both thee and thine offspring defend,
That nothing thy pleasures may blight.

4

O, why shouldst thou quiver and quake,
At home, in my vineyard and field ?
With me and my children partake
In all that my gardens can yield.

5

Thy music would richly repay
 The loss of my fruits, though more dèar.
 My cherries, that blush on the spray,
 Then, take and enjoy without fear.

6

No musket with horrible aim
 Shall threaten thy life, or thy pèace ;
 As thy MAKER and mine are the same,
 Thy pleasure my joys shall increase.

7

On my green I will plant thee a grove
 Of cherries and mulberries swèet,
 Where robins shall sing of my love,
 And sparrows my visits shall greet.

 DEFINITIONS.

Gaudy, too bright, or gay.

Brilliant, shining, bright.

Figure, form, shape.

Proportion, to suit one thing to another.

Elegance, great beauty.

Animation, liveliness.

Intelligence, understanding, news.

Modulation, change of voice, rising or falling.

Accent, a greater force of voice on some syllables, or notes, than others.

Imitate, to act like another, to make one thing like another.

Original, a thing which is imitated.

Vocal, belonging to the voice, full of voices.

Warble, to sing like a robin, and some other birds.

Pre-eminent, very high, superior.

Competitor, an opposer.

Accompaniment, an inferior part of music.
 Distinguish, to make a difference between one and another, to notice a difference.
 Distinguishable, that may be distinguished.
 Limit, a fixed line, or point, end or outside.
 Emphasis, accent.
 Utmost, greatest, last.
 Sportsman, hunter.
 Mimic, to imitate ; one, who imitates another.
 Decoy, to deceive, to draw into danger.
 Impose on, to deceive.
 Commence, to begin.
 Career, a race.
 Uninterested, without pleasure, without concern.
 Appropriate, suitable, proper.
 Excite, to rouse, to make lively.
 Ecstasy, great joy, great delight.
 Extend, to stretch, to spread.
 Gesticulations, motions.

THE MIMIC OR MOCKING BIRD.

THERE is a bird in some parts of our country, which is thus described in Wilson's Ornithology.

The plumage of this bird has nothing gaudy or brilliant about it ; but his figure is well proportioned, and even handsome. The ease, elegance, and rapidity of his movements, the animation of his eye, and the intelligence he displays in listening, and laying up lessons from almost every species of the feathered creation, within his hearing, are really surprising.

To these qualities we may add that of a voice, full, strong, and musical, and capable of almost every modulation. In the measure and accent, he faithfully follows his

originals. In force and sweetness of expression, he greatly improves upon them.

In his native groves, while the woods are already vocal with a multitude of warblers, his admirable song rises preeminent over every competitor. The ear can listen to his music alone, to which that of the others seems a mere accompaniment.

Neither is his strain altogether imitative. His native notes, which are easily distinguishable, are bold and full, and varied seemingly beyond all limits. They consist of short expressions of two, three, or at the most five or six syllables, generally interspersed with imitations, and all of them uttered with great emphasis and rapidity, and continued for half an hour, or an hour at a time.

While he is thus exerting himself, a bystander, destitute of sight, would suppose that the whole feathered tribe had assembled together on a trial of their skill, each striving to produce his utmost effect, so perfect are his imitations.

He many times deceives the sportsman, and sends him after birds, which, perhaps, are not within miles of him, but whose notes he exactly imitates. Even birds themselves are frequently imposed on by this admirable mimic, and are decoyed by the fancied calls of their mates.

In his domesticated state, when he commences his career of song, it is impossible to stand by uninterested. He whistles for

the dog ; Cesar starts up, wags his tail, and runs to meet his master. He squeaks out like a hurt chicken, and the hen hurries about with hanging wings and bristled feathers, clucking to protect her injured brood.

The following description is added from the New Encyclopedia.

‘It accompanies its warbling with appropriate action and expression, and may sometimes even be said to dance ; for, when excited into a kind of ecstasy by its own music, it gradually raises itself from the place where it stood, and, with extended wings, drops down to the same spot, whirling round, and performing many amusing gesticulations.’



CHAPTER XLV.

THE EAGLE AND THE OSTRICH.

DEFINITIONS

Royal, kingly, belonging to a king.

Acute, sharp, quick.

Circumference, a line passing round a thing.

Solitary, living alone, lonely.

Inaccessible, not to be reached, or approached.

Soar, to fly upward to a great height.

Outstrip, to fly or run faster.

Tempest, a wind, a storm.

Ethereal, heavenly.

Expanse, a wide spread.

Torrid, hot, burning.

Region, country.

Descend, to go down, to fly down.

Contemplative, thoughtful.

Tyrannical, cruel, apt to abuse inferiors.

Attribute, quality, good or bad.

Overwhelm, to crush.

THE EAGLE.



THE royal, or golden eagle, is the largest and noblest of all the class of birds, that bears the general name of eagle ; and as the lion obtains preeminence among animals, so the eagle is allowed to possess it among birds.

It weighs between twelve and thirteen pounds ; and the wings, extended, measure upward of seven feet. Both the sight and smelling are remarkably acute. The legs are yellow, short, and very strong, three inches in circumference, and feathered to the very feet. The toes are covered with large scales, and armed with most formidable claws, the middle of which are two inches in length.

The eagle is naturally a solitary animal ;

and it is as extraordinary to see two pair of eagles on the same mountain, as two lions in the same forest.

The eagle's nest is usually built in an inaccessible cliff of a mountain or rock.

The strength of the eagle is great. With his wings he is able to strike a blow, which will kill a man. He soars to greater heights than any other bird, and carries to his lofty nest, geese, lambs, and sometimes children four or five years old, to be devoured by his young ones.

[*Dr. Goldsmith.*]

The bald eagle, which is the emblem of the United States, Mr. Wilson describes thus :

'Formed by nature for braving the severest cold ; feeding equally upon the produce of the sea, and of the land ; possessing powers of flight capable of outstripping even the tempests themselves ; unawed by anything but man ; and from the ethereal heights to which he soars, looking abroad, at one glance, on an immeasurable expanse of forests, fields, lakes, and ocean, deep below him ; he appears indifferent to change of seasons ; as in a few minutes he can pass from summer to winter, from the lower to the higher regions of the atmosphere ; and thence descend at will to the torrid or frozen regions of the earth. He is therefore found at all seasons in the countries, which he inhabits.

He is fierce, contemplative, daring, and tyrannical ; attributes not exerted but on particular occasions ; but when put forth, overwhelming all opposition.'

DEFINITIONS.

Gigantic, very large, like a giant.

Estimation, value, esteem.

Inordinate, enormous, extravagant.

Conceive, to think of, to understand.

Greedy, very hungry, voracious.

Fleet, swift, quick ; a number of ships together.

Character, name, what is generally said of one.

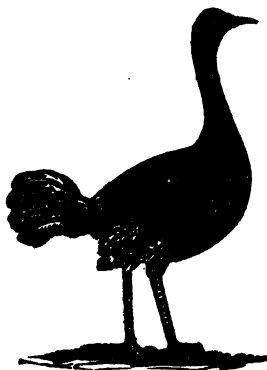
Oar, a paddle used in moving a boat forward.

Waft, to make swim or fly, to carry forward.

Direct, straight ; to point, to show the way

Circular, round like an O.

THE OSTRICH



THIS gigantic creature generally measures seven feet from the top of its head to

the ground, three of which are allowed for the head and neck, as from the back it is only four ; but when it is stretched out in a line, it measures six feet from the head to the rump : each wing, without the feathers, is about a foot and a half in length ; but when they are on, they are at least double.

The feathers upon the tail and wings, are held in such high estimation, that the creature is hunted merely for their sake. Its appetite is more inordinate than can possibly be conceived. It will greedily devour leather, glass, iron, stones, tin, lead, and cork. The eggs of this animal weigh three pounds.

Of all creatures that make use of their legs, the ostrich has the character of being the fleetest. His wings, as well as his legs, keep in motion like two oars to waft him along ; and did he keep forward in a direct line, instead of a circular chase, he would find no difficulty in outstripping his pursuers.

Adamson asserts, that he saw an ostrich, with two negroes upon its back, that ran swifter than any racer he had even seen.

[*Dr. Goldsmith.*]

CHAPTER XLVI.

MISCELLANEOUS PIECES, IN PROSE AND
POETRY.

DEFINITIONS.

Miscellaneous, mixed, of different kinds.

Prose, sentences of unequal measures like the first piece below.

Poetry, lines that are measured by certain numbers of syllables.

Rhyme, two or more lines ending with the same sounds as in No. 3.

Teem, to bring forth young, to be full of living things.

Myriad, ten thousands.

Wanton, frolicsome ; needless.

Maze, a winding path, or race.

Gratuitous, freely given, needless.

Testify, to declare.

Exultation, gladness, great joy.

Faculty, power, ability.

Specimen, one thing like many others.

Tribe, a class, a race.

Constitution, nature, the composition or make of the body.

Office, duty, proper employment.

Assign, to appoint.

Alacrity, cheerfulness, sprightliness.

THE HAPPINESS OF INFERIOR CREATURES.

No. 1.

THIS is a happy world. The air, the earth, the water, teem with delighted existence. In a spring noon, or a summer

evening, on whichever side I turn my eyes, myriads of happy beings crowd upon my view.

‘The insect youth are on the wing.’ Swarms of new born flies are trying their pinions in the air. Their sportive motions, their wanton mazes, their gratuitous activity, their continual change of place, without use or purpose, testify their joy, and the exultation, which they feel in their lately discovered faculties.

A bee, among the flowers in spring, is one of the cheerfulest objects that can be looked upon. Its life appears to be all enjoyment, so busy, so pleased: yet it is only a specimen of insect life, with which, by reason of the animal being half-domesticated, we happen to be better acquainted than we are with that of others.

The whole tribe of winged insects, it is probable, are equally intent upon their proper employments; and, under every variety of constitution, gratified, and perhaps equally gratified by the offices, which the AUTHOR of their nature has assigned them.

Other species are running about with an alacrity in their motions, which carries with it every mark of pleasure. Large patches of ground are sometimes half covered with these brisk and sprightly natures.

If we look to what the waters produce, shoals of the fry of fish frequent the margins of rivers, of lakes, and of the sea itself. These are so happy, that they know not what to do with themselves. Their attitudes, their vivacity, their leaps out of the water, their frolics in it, (which I have noticed a thousand times, with equal attention and amusement,) all conduce to show their excess of spirits, and are simply the effects of that excess.

[*Dr. Paley.*]

DEFINITIONS.

Perfume, to give a sweet smell to.

Fragrant, having a sweet smell.

Inspire, to breathe good thoughts and feelings into the mind.

Melody, music.

Chant, to sing.

Gild, to cover with gold, to give a golden color.

Invigorate, to make strong.

Lawn, a level green between two woods.

Damsel, a young girl.

MORNING. No. 2.

How lovely is morning ! How refreshing the cool air, perfumed with the rose, or fragrant honey-suckle ! How inspiring the melody of the birds, as they chant praises to the God of the morning !

The dew sparkles on the lily and the

sweetbrier. The sky is clear, and beautifully gilded by the rays of the rising sun. A delightful freshness invigorates all nature.

The happy animals sport on the grassy lawn. The playful children frisk about beneath the shades, and shake their light locks in the breeze. The smiling damsel fills her basket with the fairest blossoms, as she rambles over the hills and flowery meads ; while the whistling ploughman goes forth to the field, and prepares to commence his daily task.

All are happy : and how grateful ought every heart to be to the AUTHOR of the morning, the Fountain of all good.

DEFINITIONS.

Dreary, melancholy, unpleasant.

Bleak, cold, chilly.

Bower, a kind of house made with shrubs or trees.

Cheer, to comfort, to make pleasant.

Communion, conversation.

Stain, a spot.

A DIALOGUE ON WINTER. No. 3.

FLORELLA.

How dreary is winter ! how sad is the hour,
When the bleak winds have scattered the
leaves from the bower,
And the snow on the meadow lies cold !

MYRTILLA.

How pleasant is winter ! how sweet is the
 day,
 When blessed with the warmth of the fire's
 cheering ray,
 With our friends sweet communion we hold.

FLORELLA.

The voice of the songsters can cheer us no
 more,
 Their days of rejoicing and pleasure are
 o'er ;
 To the southward they've taken their way.

MYRTILLA.

'Tis the time for reflection, when winter
 appears,
 When our thoughts may ascend from this
 valley of tears,
 To the regions of infinite day.

FLORELLA.

'Tis an emblem of life, when the spring
 time is past,
 And dreary old age is approaching at last,
 And the sun is unclouded no more.

MYRTILLA.

'Tis an emblem of purity, free from a stain,
 Of such as in Heaven forever shall reign,
 When the tempests of life-time are o'er.

DEFINITIONS.

Household, a family.

Sever, to divide, to separate.

Mount, a mountain.

Hall, a large room.

Pearl, a beautiful shell found at the bottom of the sea.

Band, a number, three or more persons.

THE GRAVES OF A HOUSEHOLD. No. 4.

They grew in beauty, side by side ;
 They filled one home with glee.
 Their graves are severed far and wide
 By mount, and stream, and sea.

The same fond mother bent at night
 O'er each fair sleeping brow ;
 She had each folded flower in sight ;
 Where are those dreamers now ?

One 'mid the forests of the West,
 By a dark stream is laid.
 The Indian knows his place of rest,
 Far in the cedar shade.

The sea, the blue lone sea, hath one ;
 He lies where pearls lie deep.
 He was the loved of all, yet none
 O'er his low bed may weep.

And one, o'er her the myrtle showers
 Its leaves, by soft winds fanned ;
 She faded 'mid Italian flowers,
 The last of that bright band.

And parted thus, they rest, who played
 Beneath the same green tree ;
 Whose voices mingled as they prayed
 Around one parent knee.

They that with smiles lit up the hall,
 And cheered with song the hearth,
 Alas ! for love, if thou wert all,
 And nought beyond, O earth !

[*Mrs. Hemans.*]

DEFINITIONS.

Mask, a stiff and close covering for the face, with mouth, nose, and eyes ; an allegory.

Robe, a rich gown.

Garland, a ring or wreath for the head.

Frisk, to skip.

Virgin, a maiden, a girl.

Clad, clothed.

Transparent, that which may be seen through.

Bathe, to wash.

Languid, faint, weak.

Rivulet, a little river, a brook.

Grateful, pleasant, agreeable, thankful.

Acid, sour, sourness.

Pulp, the inside of a cherry, plum, &c.

Fleece, a coat of wool as it is worn by a sheep.

Wander, to go about, to go out of the way.

Twilight, the dim light of day before sunrise, or after sunset.

Crystal, pure, transparent.

Bald, without hair.

Skim, to move swiftly and lightly.

Surface, the outside.

THE MASK OF NATURE. No. 5.

Who is this beautiful virgin that approaches,
 clothed in a robe of light green?

She has a garland of flowers on her head, and flowers spring up wherever she sets her foot.) (The snow which covered the fields, and the ice which was in the rivers melt away) (when she breathes upon them.)

The young lambs frisk about her, and the birds warble in their little throats, to welcome her coming, and when they see her, they begin to choose their mates and build their nests. Youths and maidens, have you seen this beautiful virgin? If ye have, tell me who she is, and what is her name.

Who is this, that cometh from the south, thinly clad in a light transparent garment? Her breath is hot and sultry. She seeks the refreshment of the cool shade. She seeks the clear streams, the crystal brooks, to bathe her languid limbs.

(The brooks and rivulets fly from her, and are dried up at her approach.) She cools her parched lips with berries and the grateful acid of all fruits; the seedy melon, the sharp apple, and the red pulp of the juicy cherry, which are poured plentifully around her.

The tanned hay makers welcome her coming; and the sheep shearer, who clips the fleeces of his flock with his sounding shears.

When she cometh, let me lie under the thick shade of a spreading beech tree; let me walk with her in the early morning, when the dew is yet upon the grass; let

me wander with her in the soft twilight, when the star of evening appears. Who is she, that cometh from the south? Youths and maidens, tell me, if you know, who she is, and what is her name.

Who is he, that cometh with sòber pace, stealing upon us unawares? Though his garments are old and faded, he is richer than the lady, who is clothed in grèen. His fields are yellow with ripe còrn, and his orchards are bending beneath their fruits. Youths and maidens, tell me if ye know, who he is, and what is his name.

Who is he, that cometh from the nòrth, clothed in furs and warm wool? He wraps his cloak close about him. His head is bald; his beard is made of sharp icicles. He loves the blazing fire high piled upon the hearth.

He binds skates to his feet, and skims over the frozen lakes. His breath is piercing and cold, and no little flower dares to peep above the surface of the ground, when he is by. Whatever he touches turns to ice.

Youths and maidens, do you see him? He is coming fast upon us, and soon he will be here. Tell me, if you know, who he is, and what is his name.

[*Chiefly from Mrs. Barbauld.*]

GRATITUDE. No. 6.

‘THERE is not a more pleasing exercise of the mind, than gratitude. It is accompanied with such an inward satisfaction, that the duty is sufficiently rewarded by the performance.

It is not like the practice of many other virtues, difficult and painful, but attended with so much pleasure, that were there no positive command, which enjoined it, nor any recompense laid up for it hereafter, a generous mind would indulge in it for the natural gratification, that accompanies it.

If gratitude is due from man to man, how much more from man to his MAKER ! The Supreme BEING does not only confer upon us those bounties, which proceed more immediately from his hand, but even those benefits, which are conveyed to us by others. Every blessing we enjoy, by whatever means it may be bestowed upon us, is the gift of HIM, who is the great AUTHOR of Good, and FATHER of Mercies.’

ADDRESS TO A LITTLE GIRL TWO YEARS OF AGE. No. 7.

Bright be the skies that cover thee,
Child of the sunny brow ;
Bright as the dream, flung over thee,
By all that meets thee now.

Thy heart is beating joyously ;
 Thy voice is like a bird's ;
 And sweetly breaks the melody
 Of thy imperfect words.
 I know no fount, that gushes out
 As gladly, as thy tiny shout.

What shall preserve thee, beautiful child ?
 Keep thee, as thou art now ?
 Bring thee, a spirit undefiled,
 At God's pure throne to bow ?
 The world is but a broken reed,
 And life grows early dim.
 Who shall be near thee, in thy need,
 To lead thee up to Him ?
 He who himself was undefiled.
 With Him we trust thee, beautiful child.
[Willis.]

DEFINITIONS.

Tranquil, quiet, still, serene.
 Hue, color.
 Sublime, noble, grand.
 Summit, top. Revive, to live again.
 Droop, to wilt, to faint.
 Delicious, sweet, delightful.
 Meander, to bend, to wind.
 Sensation, feeling. Orb, a ball, a circle.
 Thrill, to give a lively feeling.
 Celestial, heavenly, ethereal.

EVENING. No. 8.

How delightful is the tranquil hour of
 sunset, when the sky is adorned with the

most brilliant, but the most delicate clouds, whose ever changing hues charm the eye with a variety of sublime beauties! A few scattered rays gild the summit of the distant mountain.

Nature revives. The drooping flower raises its tender leaves, drinks the evening dew, and casts a delicious fragrance around.

Slowly the shades of evening approach. The golden clouds retire, and the moon rises majestically in the eastern sky. Her mild beams play upon the dancing brook, and kiss the cool surface of the meandering river. How lovely are thy gentle rays! How transporting the sensations they awaken in the mind! Thoughts pure and refined as thy silver orb, thrill the feeling heart with celestial pleasure. B.

DEFINITIONS

Agility, nimbleness.

Appreciate, to prize, to value.

Artificial, made by art, not natural.

Cogitation, thought, consideration.

Concert, music performed by several persons.

Creditable, honorable, respectable.

Descendants, children, grandchildren, &c.

Dexterity, skillfulness, ready contrivance.

Eagerness, earnestness, strong desire.

Elasticity, springiness, nimbleness.

Endurance, suffering, act of bearing.

Essential, necessary.

Exhilarate, to enliven, to make merry.

Exquisite, felt very deeply.

Feline, belonging to cats

Fortitude, firmness, resolution.
Foster, to nurse, to feed, to cherish.
Giddiness, dizziness, thoughtlessness.
Gravity, weight, seriousness, steadiness.
Incident, an accident, what may happen.
Lamentation, mourning, expression of sorrow
Literary, learned.
Mature, full grown, ripe, fit for use.
Moralist, a teacher of virtue.
Muse, to think steadily.
Pantry, a buttery, a dairy closet.
Pathos, something affecting in language or music.
Patroness, a mistress, a lady who acts the part of a
friend to an inferior.
Policy, prudence, cunning, contrivance.
Pore, to look steadily.
Propensity, inclination, disposition.
Record, a written account.
Regle, to feast, to entertain.
Regret, to be sorry for something past ; sorrow.
Retaliation, revenge, evil for evil.
Scent, smell, the act of smelling.
Social, companionable, exercised in company.
Station, situation, place, office.
Subdue, to conquer, to humble.
Subside, to settle, to sink, to fall away.
Syllabub, a mixture of milk, wine, and sugar.
Tile, a kind of brick or stone.

LETTER FROM GRIMALKIN TO SELIMA.

No. 9.

MY DEAR SELIMA,

As you are now going to quit the fostering cares of a mother, to enter, young as you are, into the wide world, and conduct yourself by your own prudence, I cannot forbear giving you some parting advice in this important era of your life.

Your extreme youth, and permit me to

add, the giddiness incident to that period, make me particularly anxious for your welfare. In the first place, then, let me beg you to remember that life is not to be spent in running after your own tail. Remember you were sent into the world to catch rats and mice. It is for this you are furnished with sharp claws, whiskers to improve your scent, and with such an elasticity and spring in your limbs. Never lose sight of this great end of your existence.

When you and your sister are jumping over my back, and kicking and scratching one another's noses, you are indulging the propensities of your nature, and perfecting yourselves in agility and dexterity. But remember that these frolics are only preparatory to the grand scene of action. Life is long, but youth is short.

The gayety of the kitten will most assuredly go off. In a few months, nay even weeks, those spirits and that playfulness, which now exhilarate all who behold you, will subside ; and I beg you to reflect how contemptible you will be, if you should have the gravity of an old cat without that usefulness, which alone can ensure respect and protection for your maturer years.

In the first place, my dear child, obtain a command over your appetites, and take care that no tempting opportunity ever induce you to make free with the pantry, of your mistress. You may possibly slip in and out without observation ; you may lap

a little cream, or run away with a chop without its being missed : but depend upon it, such practices sooner or later will be found out ; and if in a single instance you are discovered, everything which is missing will be charged upon you.

If Mrs. Betty or Mrs. Susan chooses to regale herself with a cold breast of chicken, which was set by for supper, you will have clawed it ; or a raspberry cream, you will have lapped it. Nor is this all. If you have once thrown down a single cup in your eagerness to get out of the storeroom, every china plate and dish, that is ever broken in the house, you will have broken : and though your back promises to be pretty broad, it will not be broad enough for all the mischief, that will be laid upon it. Honesty you will find is the best policy.

Remember that the true pleasures of life consist in the exertion of our own powers. If you were to feast every day upon roasted partridges from off Dresden china, and dip your whiskers in syllabubs and creams, it could never give you such true enjoyment, as the commonest food procured by the labor of your own paws. When you have once tasted the exquisite pleasure of catching and playing with a mouse, you will despise the gratification of artificial dainties.

I do not with some moralists call cleanliness a half virtue only. Remember it is one of the most essential to your sex and

station ; and if ever you should fail in it, I sincerely hope Mrs. Susan will bestow upon you a good whipping.

Pray do not spit at strangers, who do you the honor to take notice of you. It is very uncivil behaviour, and I have often wondered that kittens of any breeding should be guilty of it.

Avoid thrusting your nose into every closet and cupboard, unless indeed you smell mice ; in which case it is very becoming.

Should you live, as I hope you will, to see the children of your patroness, you must prepare yourself to exercise that branch of fortitude, which consists in patient endurance : for you must expect to be lugged about, pinched and pulled by the tail, and played a thousand tricks with ; all which you must bear without putting out a claw : for you may depend upon it, if you attempt the least retaliation, you will forever lose the favor of your mistress.

Should there be favorites in the house such as tame birds, dormice, or a squirrel, great will be your temptations. In such a circumstance, if the cage hangs low and the door happens to be left open, to govern your appetite I know will be a difficult task. But remember that nothing is impossible to the governing mind ; and that there are instances upon record of cats, who, in the exercise of self-government, have overcome the strongest propensities of their nature.

If you would make yourself agreeable to your mistress, you must observe times and seasons. You must not startle her by jumping upon her in a rude manner : and above all, be sure to sheathe your claws when you lay your paw upon her lap.

You have like myself been brought up in the country, and I fear you may regret the amusements it affords; such as catching butterflies, climbing trees, and watching birds from the windows, which I have done with great delight for a whole morning together. But these pleasures are not essential.

A town life has also its gratifications. You may make many pleasant acquaintances in the neighbouring courts and alleys. A concert upon the tiles in a fine moonlight summer's evening may at once gratify your ear and your social feelings.

Rats and mice are to be met with everywhere : and at any rate you have reason to be thankful, that so creditable a situation has been found for you ; without which you must have followed the fate of your poor brothers, and with a stone about your neck have been drowned in the next pond.

It is only when you have kittens yourself, that you will be able to appreciate the cares of a mother. How unruly have you been when I wanted to wash your face ! how undutiful in galloping about the room instead of coming immediately, when I called you ! But nothing can subdue the affections of a parent.

Being grave and thoughtful in my nature, and having the advantage of residing in a literary family, I have mused deeply on the subject of education ; I have pored by moonlight over Locke, and Edgeworth, and Mrs. Hamilton ; but after much cogitation I am only convinced of this, that kittens will be kittens, and old cats old cats.

May you, my dear child, be an honor to all your relations and to the whole feline race. May you see your descendants of the fiftieth generation. And when you depart this life, may the lamentations of your kindred exceed in pathos the melody of an Irish howl.

Signed by the paw of your affectionate mother, GRIMALKIN.

[*Mrs. Barbauld.*]

DEFINITIONS.

Bark, a small ship.

Billow, a very large wave.

Gleam, to shine.

Shore, the land which borders on a sea or river.

Strand, a shore.

Torrent, a violent stream or shower.

THE STORM. No. 10.

I stood on the shore of the ocean,
And saw the dark waves rolling high,
And dashing with raging commotion
On the rocks, that were frowning near by.
Loudly sighed the shrill blast,
And with clouds overcast
Was the face of the late smiling sky.

In torrents the cold rain was pòuring ;
 The lightning was flashing around ;
 And loudly the thunder was roaring ;
 The rocks with the echo resound,
 While the darkness of night
 Drew a veil o'er my sight,
 And spread a deep gloom o'er the ground

I saw on the broad-swelling billow
 The bark of the fisherman tossed,
 With the white crested wave for a pillow,
 He thinks to repose his cold dust.
 And to sleep his last sleep
 In the wide spreading deep ;
 For his hopes of returning are lost.

But a star through the darkness is gleaming—
 The sight with new strength nerves his
 hand ;
 And now by the aid of its beaming,
 With joy he returns to the land.
 So Religion's bright ray
 Shall gladden our way,
 Till arrived at Eternity's strand.

DEFINITION.

Benefactor, a useful and kind friend.

MAN AND THE BEE. No. 11.

HAST thou, said the bee to the man,
 among the whole race of animals a great-
 er beuefactor than I ám ? Undoubtedly I
 hàve, said the man.—Whò, prày ? The

sheep ; for hër wööl is absolutely necessary ; thy hònéy is only agrèeable to me.

[*Unknown.*]

INDULGENCE. No. 12.

INDULGENCE, says Mrs. Hoffland, some times springs from affection, but seldom produces affection. Her meaning seems to be, that in general, those parents do not löve their children most, who hùmor them móst, and that those children and youth, who are always gratified in their unreasonable wishes, are apt to become so selfish, as neither to love their parents, nor to regard the comforts of others

CONCLUSION.

THE children of New England have great reason to be thankful for the pleasant country they live in ; that in general they have everything good to eat, and drink, and wear ; that they live under a good government ; that they are well taught and have so many good bòoks to read, and above all that they have an opportunity for learning the name and the blessed religion of JESUS. Let them be studious, virtuous, and devout, and, through the mercy of God in JESUS CHRIST, they will certainly be happy both in this life, and that which is to come.

New and Popular School Books.

THE FRANKLIN PRIMER, designed as a primary reader for children.

THE IMPROVED READER, or Sequel to the Primer.

THE GENERAL CLASS-BOOK. This is designed as a reading book for the higher classes.

THE POPULAR READER, intended as a Reading Book for the First Classes in Schools and Academies, throughout the United States.

IF The object of these three books is to impart to the child by an easy and gradual process, (commencing with the alphabet) such a knowledge of the English language as will enable him to read with propriety, understanding and grace, in every book written in a plain style of simple or elegant diction.

THE *Franklin Primer* has received the approval of a Fair Committee of the American Association of Promoting the Cause of Liberty and Education. This approbation was expressed abroad and at home. It is highly and uniformly praised from the *North American Review* to the *Quarterly Review*, by many of the most distinguished writers and philosophers of our age. The *Primer* is a valuable and judicious selection, which will not only promote the cause of Liberty, but also of Education.

The *Improved Reader* is a most useful and well adapted work for the use of the *Franklin Primer*. It is published in the city of New York, and is the most distinguished work of the kind in the English language. The following is a specimen of the style of the *Primer*. "The following is a specimen of the style of the *Primer*. It is published in the city of New York, and is the most distinguished work of the kind in the English language. The following is a specimen of the style of the *Primer*. It is published in the city of New York, and is the most distinguished work of the kind in the English language."

"We have seen, with great satisfaction, that many of the *Primer*, *Reader*, and *General Class-Book* are, generally well adapted to the purpose for which they are intended."—*American Review*.

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"I found them so generally adapted to the use of the *Primer* in the early stages of education, that I recommended them to the *American Association* for the purpose of being adopted in the schools of the city."—*Rev. Dr. H. Hall, Chairman of the Committee on Education in the City of New York, and Secretary of the House.*

The *Franklin Primer*—A writer in the *Carthage* (a paper) recommending the *American Lyceum*, speaks of this Book as follows:—"That excellent little book, which, perhaps, of its kind, in the English language."